

A BABY WORLD SAILOR

His father and mother set out from Norway in a twelve meter life boat, with generous store of provisions and other necessities for a journey around the world to far off Australia. Antonio was born while his parents were pausing a few months on their journey at Las Palmas in the Canary Islands, off the coast of Africa. When only six weeks old the bold little sailor put to sea. Here you see him after he has learned to walk, tied with rope so he will not fall over board. Below is his father with a double catch, the boat in which he sailed, and a map of his travels. (With acknowledgements to *Berliner Illustrirte Zeitung*)



オトウサト
ウサト
コドモト
オノカナトヲ
モツ
テキマス



UNIVERSAL BROTHERHOOD

Here is the key to the little world in which we live: it is the supreme issue of this age. Yet the idea is old to the East as well as West. How foolish it is upon such a tiny sphere not to practice it. To hate and debar one another because of differences in race and clan is height of absurdity. How minute indeed is this planet upon which we quarrel and strive! In the midst of the universe with its far flung millions of stars it seems utterly unthinkable that upon this little globe we have not yet realized this brotherhood.

To Jesus the arbiter of this world was Father. He proved the deep meaning of the term by his death on the cross. God as Father must be realized first in the individual. But more than that he is Lord of the universe. This all embracing Fatherhood makes brothers and sisters of all men and women. Such a conclusion is inevitable. Thus Fatherhood and Brotherhood are not two ideas but one, and to believe in the one and not to practice the other is an absurdity. Among the nations of the Orient, especially, the time has come when we positively must begin to put this noble ideal into practice. Its fruit will be blessing and prosperity to all. But first of all we must experience God the Father in our own souls.

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振替 東京一五九九七番、電話 神田一六二八番



Korean Sunday School, Kobe.
Left Son of Korean pastor, dressed in his padded winter clothes to keep warm in the bitter cold of Manchuria.

チャウセンノコドモ
マンシユウニヤ
カウベニスレデキルチャウセン
ドモクチハニチャウセンニ
カウニイツテ カミリマヲ オガミマス。
マンシユウニヤ
チャウセンノコドモ
マンシユウハ タイツウサムイカラ
ヤウヒニノコドモハ アタタカイ ケガ
ワノヤモノヲヤキル



CHILDREN'S PAGE

ノールウエジン
コドモ
コドモチノノツテ
キルチサイオフネ
コノコドモハ チイサイ
オフネノナカデウマレマ
シク。ウミノナカニオチ
ナイヤウニ ヒモデクク
ツテアリマス
コノオフネハ ノールウ
エカラ トホイアメリカ
マデユキマシク。ソノト
キノチゾデス



Giant Stone turtle standing guard near the royal tombs of Korea. The turtle is thought to live for vast ages, and carry the world on his back.

↑ チャウセンノオハカ

↑ チャウセンニハ カノカタチヲシタ オハカガアリマス。リツバ
デシヨウ

四海同胞
キリストは宇宙の創造者又主宰者を「父」と云ふ言ひ表はし且つその言を十字架の死を以て證明なし給ふた。人間がもしキリストに依つて此の同じ生命を興へられ、全能者を父と信するに至り、その信仰によつて生活するに至らば眞の四海同胞の意義が地上に實現し、此の地球上は一家族の如くなるのである。
人々の父である。即ち我等は個人として直接の關係に在る従つて直接神に責任がある。此の意味が眞實に悟られなければキリストを知りキリストの救に預つたものとは云へない。
第二は神が父である。云ふ事は人間が兄弟姉妹である、即ち四海同胞である。云ふ事になる。父と四海同胞は二つの事ではなく一つの事である。
四海同胞の實現には先づ近い所から始めらねばならぬ。東洋に共存共榮、四海同胞が先づ始めらねばならぬ。それには何よりも先きに個人々々の心にキリストの心が生れねばならぬ。心には何事も現に表はれない。人々の心に天父の信仰の正しく強く生れ出づることを何よりも熱心に祈り求むるものである。

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梨花專門



梨花女子專門學校の運動會
同樂部一九三二年卒業生の
音同梨*

Ewha College, Music Department, Graduating class 1932.



Ewha is one of the outstanding colleges of the Orient. It is the only college for women in Korea. It means much to the future of the Korean nation to have such a splendid institution preparing the women leaders who shall be pioneers of Christian emancipation. Terribly crowded in quarters shared with High School and other departments, they look forward to buildings of their own on land given by Mrs. P.H. Gray an American Christian, and toward which already \$100,000 is subscribed.

梨花女專 は東洋で婦人へ解放された著名な朝鮮唯一の學校である。これは將來朝鮮婦人が基督教的自由の開拓者となる爲に大きな意義を持つ。最近米國の P. H. グレイ夫人寄附の土地に新校舎が建築されると云ふ事である

Left Korean Y.M.C.A. in Tokyo.

←東京の朝鮮人基督教青年會

KOREAN STUDENTS
朝鮮の學生

Above EWHA COLLEGE, Field Day.
Left In the Diamond Mountains, favorite excursion region.
Below Students on excursion. Summer vacations have recently developed another type of sport for students; the conducting of Daily Vacation Bible Schools. Ten years ago there were only 6 of these schools, last summer there were 1,003 with enrollment of over 100,000 pupils. Truly Korean students show an exemplary zeal in work for Christ.



學生の遠足
最近學生間の休暇利用は夏期聖書學校の開講の如き宗教的な方面に轉向してきた十年前には十三校位だつたこの種學校が昨年の夏には千三百校の多数となり、出席學生の数は十萬人以上に上つた、朝鮮學生が基督教事業に對して抱く熱意の熾烈さは尋常に値する、
←探勝の地として有名な金剛山の勝景



↑朝鮮基督教專門學校音樂隊 この學校は朝鮮内の男子に對する三大高等教育機關の一つである

Band of the Chosen Christian College, one of the three institutions of higher education for men in Korea.





Quaker artist, Doyle Penrose : The Presence in the Midst

集會に出られし基督 ヘンロース筆

新世界目指して

TOWARDS A NEW WORLD



↑繁茂した牧草場

基督教による農村援助の實例

↓朝鮮在來種と白色レグホンの産卵比較



今や朝鮮人等は過去の辛い働の上に組織的な追放を加へられて居る。日本人地主は三十五萬の移民と増へて行く小作人を持つて朝鮮の肥えた地の五分の一以上を有して居る。税金と高利貸の奸策で打ちめされた朝鮮人々口の大部分はこの様にして農奴の階級に墮ちて行く。この際迫された農民に對する基督教の實際的援助は急速に増して行く。こゝには其結果の一例として朝鮮鶏が年七十八個の卵しか産まないのに白色レグホンは二百八個を産む事と(右)茂った牧草場(右)を示して居る。

↑農家の機械り
田植時

Korean women spinning and weaving in front of their farm house; cultivation of rice fields. Crushing taxation and tricks of money slysters have reduced a large part of these peasants to a serfdom under absentee Japanese land owners. Right Practical Christian help to these oppressed Korean peasants has included demonstration of efficient farm methods. Here is a field of alfalfa at rural experiment station, and an educational exhibit showing white leghorn chicken that laid 208 eggs in a year against the 78 eggs of Korean hen. The Y.M.C.A. furnishes farmers with eggs for hatching.

Despoiled of their paternal farms Koreans have migrated in immense numbers, a million and a half to Manchuria and Siberia and some 350,000 to Japan. Here is a Korean colony in Osaka. All through a big Japanese city the immigrant finds a back alley and into old, dilapidated Japanese houses moves his poor belongings His wife and children abide here while he seeks work. The Japanese residents move out when he moves in, and soon there is a colony of Koreans, a Korean eddy in a Japanese ocean of humanity.



大阪今宮霞町の朝鮮人
夕方になると彼等はこゝで一つの魔睡劑を買ふために五六錢の金を得やうとこの塵捨場から金目になる様なものを漁り出して居る。彼等がこの禁劑を使用する事は米國ならば禁酒法違反の罪に當る。これを用ひると飢餓への喘ぎと、病の苦痛と、冬の寒さと、雨天の不愉快さと、そして精神上の苛責とを麻痺させる。この塵捨場で彼等は昏睡状態に陥り芥と蚤の中で権機にくるまつて翌日の朝まで寢込んで居る。夜が明けると又他の禁劑を求めるとため肩拾ひやかっぱらひをしに歩き廻る。彼等は斯の様に次第に弱つて行つて或朝水久に目醒めない自分を發見する。斯て彼等の死體は醫學生の爲めに開割臺上に横へられるか又は貧民墓地に埋められることになるのである。

大阪市鶴橋總の町朝鮮人部落

朝鮮人の内地移民は大概我が大きな都會の狭い裏通りの荒小屋に住込む。彼等が仕事を探す間妻子達はこゝで待つて居る。朝鮮人達がこゝへやつて來ると内地人は出て行く。斯して彼等の植民地が出来上る。つまり人類の中で日本人から成る大洋の中に朝鮮人の渦を捲起して行くのである。

Drug addicts in city of Osaka. Here they gather towards evening after combing the garbage boxes for food or anything which will bring a few sen to buy a hypodermic "shot." The "dope" is boot-legged to Korean addicts, the trade being apparently often connived in, Japanese drug companies reaping the profit. The "shot" numbs the addict against the pangs of hunger, pain of disease, cold of winter, and mental remorse. They fall into a stupor and lie under rags in dirt and vermin till a new day dawns. Then the round begins again to fud or steal against another evening's "shot." Health gradually weakens and one morning they do not awake. The body finds a dissecting table for medical students and a pauper's grave.



朝鮮を説明する

金女史

京城梨花女子専門學校教頭金女史は年齢僅に三十の女性ではあるが今や東洋における光明な女流指導者の一人と認識されるにいたつた。眞摯なキリスト教的信仰と卓越した教育と深い愛國心を以てつくりあげられた女史は今日漸らしい東洋の型成者として各方面から注目され朝鮮内地はもろん歐米各國いたる所女史の言説は重きをあらはし東洋女性の誇として其の短少な體軀を以て一大偉力を發揮して居る。女史の略歴を一瞥するに彼女は一八九九年朝鮮の鎮南埔に生れメソヂスト派小學校を経て梨花女子専門學校を出で米國に渡りオハイオ大學に學びA.B.の學位を、ボストン大學からM.A.の學位を得て歸り後再渡米してコロンビヤ大學から哲學博士の學位を得て歸つた。



The Diamond Mountains of Korea
朝鮮の金剛山の奇勝

Miss Helen Kim, Ph. D., Dean of Ewha College, Seoul. Miss Kim though only in her thirty-third year has become recognized as one of the outstanding women leaders of the Orient. Combining an earnest Christian faith and splendid education with an intense patriotism, she is one of the shapers of a new Korea. Everywhere she goes, whether in her own country or in western lands her words are listened to with marked attention.



Above Dr. Hugh Cym LL.D., National General Secretary of the Korean Y.M.C.A.

Right Dr. Y.S. Lee, M.D. noted surgeon and professor in Medical College, active as Presbyterian elder and Sunday School superintendent.

Left One of the first seven men ordained to the Presbyterian ministry in Korea.

Corner Tomb of a member of Korean royal family, near Seoul. Below Dr. and Mrs. K.A. Hardie (M.E.S.) and Dr. and Mrs. O.R. Avison (P.N.) senior missionaries of Seoul.

右、醫科大學教授李博士
同博士は有名な外科醫且つプレスビテリアン教育の長老で日曜學校々長をも勤めて居る
左、朝鮮基督教青年會總會主
事陳博士

京城における宣教師の先輩
左ハーデイ博士夫妻(M.E.S.)と右アピリン博士夫妻(P.N.)



朝鮮の老牧師この人は朝鮮で最初に按手禮を受けた七人のプレスビテリアン派牧師の一人である



ワレラのグラフィック

THE CHRISTIAN GRAPHIC

第二卷

第五輯

1932年 MAY 5月



隣人善意號

KOREA NUMBER Veteran Christian Korean pastor standing by banks of river near Seoul.

京城に近い漢江畔に佇つ
朝鮮人老牧師

Internacia Grafiko de Ameriko

Im Dienste der Volkerversöhnung

THE CHRISTIAN GRAPHIC

Illustré pour la Réconciliation

Grafico Humanidad

OCTOBER 1934



三
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In the Biederwolf Leper colony in ... inmates are taught many useful

順天繪病院の患者にはいろいろの有益
仕込まれる



(1) Japanese Fountain in Kapiolani Park, Waikiki.
 (2) Typical Hawaiian rural cottage.
 (3) Procession commemorating the days of Hawaiian independence.
 (4) These women fetch music out of stick and coconuts.
 (1) ワイキキ・カピオラニ公園にある大和式噴水。
 (2) 代表的なハワイ人の家屋。
 (3) 王制時代の風俗を表したハワイ人の行列。
 (4) 竹と椰子實で演奏するハワイの音楽。



President Roosevelt on the occasion of his visit this summer. Below Congregational Japanese churches of Maui Island held this union meeting in April.
 この夏ハワイを訪ねるの米大統領ルーズヴェルト氏父子
 下マウイ島の日本組合教会で今年四月開かれたマウイ基督教聯合大會。



Left The Capitol, formerly the Royal Palace, Honolulu. Above A view of Honolulu and its harbor. Right Entrance to the beautiful church building of Hawaii's oldest Japanese Methodist congregation.
 左一昔王宮であつたハワイ群島議事堂(ホノルル) 上-ホノルル市とホノルル港。 右-ハワイで一番古い立派な日本人メソヂスト教団の入口。



Right Larva of Kilauea, the world's most interesting crater, and snow crown'd Mauna Loa 13,671 feet high.
 右-キラウエアの怪物 世界で最も興味ある熔岩です。四時雪を戴くマウナ・ロア山(海拔一萬三千六百七十一呎)



Right Monument to King Kamehameha I, who in 1795 united the whole of the Hawaiian Islands under one rule.
 右-カメハメハ王の記念塔 王は1795年ハワイ全島を統一した人です。

Below Kaunakapili(Hawaiian) church.
 下-カウナカピリ(ハワイ土主人)教會





Left Hospital given by the Virginia Asher Bible classes in the U. S. A. Here all the medical help is given. Above Looking out on the view of sea and hills. This is the men's side of the colony, with 20 cottages, shops, rice mill, and other buildings. 800 persons live in this colony.
 右 - 米國ヴァージニア・アッシャー・バイブル・クラスから寄贈された病院。ここで皆治療を受けます。上 - 海と山との眺望。これは男子部の、二十舎、店、水車、その他の建物があります。ここには八百人からの患者達が住んでゐます。

アル・エム・ウィルソン 韓學博士
 氏は順天癩病院の創設者であり、支配人であります。

R.M. Wilson, M.D.,
 Founder and Manager of the colony.



Elter Kim,
 earnest Bible teacher.
 熱心なる聖書の先生、長老金氏



A leper woman at the gate who could not be admitted with her baby. Left Bibles are given each year as reward for memorizing catechism and Bible portions.
 可愛い子供と別れ得ずに、この病院に入れない癩病婦人 左 - 教理問答と聖句をよく暗誦した人に御褒美の聖書



Some of the blind and near blind. Vision is bad or none in 40 cases.
 全盲、半盲 - 全く見えない人と云んやり 見える人の四十八



Ten leper couples were recently united in marriage. In this new experiment the men were first sterilized. Each couple adopted a cured child. These families are happy in their homes, and are nearly self supporting.
 Below Some of the contestants in the annual water sports day.
 癩患者が十組結婚しました。男子は先づ去勢されました。その代り各組とも全快した子供を養子としました。この各家庭は幸福に殆んど自活いたします。下 - 水上競技の選手達



Left A cottage in construction. The work is done by the lepers themselves. Below Advisory Committee, including heads of each of the ten departments of Farming, Finance, Medical, Discipline, Religion, Education, etc.
 左 - 建設中の宿舎。仕事は癩病患者達が行います。下 - 代表者十人の相談會、この人達は農園部、計理部、醫部、宗教部、教育部等々十部からの代表者です。



A Women's cottage, with two rooms and kitchen, costing about \$250.
 二百五十弗で二部屋と炊所の出来た婦人寮



WHERE RACE AND CLASS HAVE BEEN ABOLISHED

Some of the builders of the Soviet Republic

種族階級の區別ない處
ソヴェート聯邦の建設者達



Above In the Black Earth Region, a production meeting to work out plans that will increase production.

Left Brigadiers of a Collective Farm in The Tashkent District of Central Asia.

Below Former nomads of the Beludji tribe, now workers on a collective farm in Turkomania.

All will share alike in the profits from these enterprises, in proportion to their need and their efforts. Such zeal to stamp out poverty and provide justice is a challenge to Christianity which cannot be answered by deriding the "atheism" of its promoters.

上—黒地地方—如何にして好き收穫を得るか、いろいろ相談をしております。左—中央アジア、タシケント地方集團農園の團長。

下—漂浪してみたベルズ種族の農民も今はトルコマニヤの集團農園で働いております。この大計畫による、凡ての人々はその必要とその努力によつて利益の分配を受けます。貧乏絶滅及び公平な分配に熱心なことは、彼等主唱者の無宗教に對して何等答へ得ないキリスト教に挑戦してあります。



The Management of Leprosy

By R. M. Wilson, M.D., Soonchun (Junten), Korea

WHILE there are still many doubting Thomases in the treatment of leprosy, we are seeing very encouraging results and I believe firmly that 80 percent of the cases seen early can be gotten under control and the condition arrested. One great trouble in the past, and in some institutions today, is that the very advanced cases do not improve and conclusions are made from these cases.

As to *diagnosis*, it is unfortunate that we do not have more positive diagnostic methods in the early stages of the disease. There are those borderline cases, which prove a real problem to diagnose. I have had three cases recently, showing puffiness of the face and loss of eyebrows and, while closely resembling leprosy, I could not give a positive decision because I could find no areas of anesthesia. All three cases I put on anti-syphilitic treatment, asking them to return in a few months for further study. It would be a greater mistake to take such doubtful cases into the Colony than to delay diagnosis a few months.

In the Orient occasionally a person will commit suicide, thinking he is a leper; others imagine they have the disease when they are only neurotics; others are diagnosed as lepers, enter an institution and later prove not to have it. Some fear it like death; others are glad to have it in order to get into a charity institution. Two test tubes filled, respectively with hot and cold water are useful in such cases, after the patient has been blindfolded. Some will be sensitive to the prick of a pin, but not to the heat test.

Treatment. We have found nothing that has given the benefit and satisfaction obtained from hydnocarpus or chaulmoogra oil, injected twice weekly, from 4 to 8 cc.

The chaulmoogric esters have given so much pain that our cases refuse to take them. The stock of esters left over is proving very good in the local treatment of scabies and certain itching eczemas. We are now adding 2 percent of these esters to all scabies and eczema ointments.

It seems very strange that, in Manila and other places, the esters can be used with no special pain, yet with us the pain is so great that our cases refuse to take them.

In most of our cases we expect a very distinct improvement after three months' treatment. In another three months there is still more marked improvement. Of course, in treatment there are many other important things, such as diet, exercise, baths and sanitation, and complications that must be taken into consideration. Cases complicated with syphilis constitute a big problem, and some of these will not respond to treatment. In many of the neural cases, no special change

or improvement can be expected, for these cases are often practically normal, except for some small anesthesia areas, and these may continue unchanged for many years' time, neither better or worse.

One big problem is, what to do with the cured leper? We are doing vasectomy upon



Fig. 1: Showing the leonine facies often seen in the tubercular form of leprosy. A cut into the skin almost anywhere will show many lepra bacilli.

a number of cases and allowing them to marry and live within the colony, both parties being arrested cases. These support themselves on the land, except for an allowance of 75 cents a month per person. This couple also adopts a leper child, which will make the home idea more perfect.

The youngest patient I have seen was 9 months old; but it is quite unusual to see them under the age of 4 years. It is generally accepted that leprosy is a disease of childhood and youth, and even though it may not make its appearance until later in life, the inoculation probably took place in the early years. It is probably the most mildly infective disease we have and inoculation is by long and close contact.

At the Manila Leper Conference, the disease was divided into two classes: "open" cases, which may spread the disease, and "closed" cases in which the bacillus is not found and with which it is safe to come in contact.

Rogers claims that 60 percent of infections come from houses where lepers have lived. Humidity has much to do with the incidence of leprosy. It is a very striking fact that most of the 20,000 lepers in Korea are in the southern half of the country and only a very few north of Seoul.

In our institution all get the *spirit of a cure* and the lepers are most energetic and hopeful. Every doctor, nurse and patient should have this spirit and hope of cure. A leper colony or hospital is no place for the blues. If the doctor does not expect any improvement, what can be expected of the patient? Doctors spend too much time debating the word "cure." If 70 to 80 percent of the cases seen early make marked improvement and disease is arrested, this is the thing we want. Call it "arrested" or anything you please, but let us have a little more faith in improvement. My lepers are just as keen and interested in their improvement as I am. We keep posted a list of the essentials in treatment. Leprosy is chiefly a disease of the nerves and skin, and motion, sweating, work, baths and activity of the skin are a part of the program of elimination.

In our institution there is not a non-leprosy person coming in contact with lepers, except the two doctors, and all are taught not to touch a door knob or anything used by lepers. All injections, dressings and nursing are done by the lepers themselves, and here is a splendid way to provide work for the "closed" cases. *Nursing should be done by cured lepers.* I think it was reported that none of the workers among the Japanese had been infected so far; yet there is a slight danger that could be avoided. I believe that every institution should have a nurse's training school and that a few good nurses should be given the task of training the inmates to do this work. In one institution there were healthy cooks, and I noticed that these received and handled the dishes coming back from the wards. It is a very good policy to keep the number of healthy workers about leper institutions down to the very least minimum. Ninety-five percent of the work about such places can be done by "closed" cases. Laundry, cooking and nursing should be done by cured lepers. I noticed at Carville, U. S. A., that many of the lepers were given positions about the place.

Treatment

While there seem to be many doubters as to the good results in the treatment of leprosy, we are seeing most encouraging results. I am convinced that in 80 percent of the cases seen early the disease can be checked and held in control, and we cannot say quite so much about tuberculosis.

The drug giving us the most satisfaction is plain chaulmoogra oil, injected twice weekly. We have tried almost everything



Fig. 2: Showing the facial paralysis which is so common, with the resulting mask-like expression, and the stump of a hand, from which the fingers have been lost.

that comes along, but have found nothing quite so good. The esters have proved too painful in our institution, and the lepers simply refuse their use.

All complications should receive prompt and early attention. Among these are syphilis, intestinal parasites, malaria, tuberculosis, etc. One cannot expect satisfactory results with these complications untreated.

I consider exercise almost as valuable as the oil. We encourage exercise through the various lines of industrial work, which are of great importance from the economic standpoint.

Among the occupations followed by our lepers are: Vegetable gardening, the care of livestock, nursing, tinsmithing, basket making, teaching, carpentry, masonry, the making of artificial legs, basketry and a number of others.

Patients not able to take the injections are allowed chaulmoogra oil powder by mouth. Those with tuberculosis, nephritis, leprosy reaction or any acute attack are taken off the oil injections. Only a few cases are allowed to take the drugs by mouth, as the injections are by far more effective.

Biederwolf Leper Colony

July 1934

A New Experiment at Biederwolf Leper Colony

BY MRS. B. W. BILLINGS

W ID YOU KNOW that the leper colony was becoming a match factory? Yes. Dr. Wilson and Mr. Unger are successfully running a matrimonial bureau. Believing that God's ideal for men and women is that they should be united, have their own home, their own plot of ground, and their own children in spite of difficulties, they have tried to work it out this way.

First, they looked over the 500 men in the colony and selected 10 of them who were physically robust, outstanding in character, and spiritual leaders,—men who, though they had learned some trade and were leaders in the colony, could never return to their former homes. Each of these men was asked to select from among the 300 women of the colony the woman whom he loved best, and to whom he might be married if the authorities in the colony should approve. This safeguard was necessary to prevent marriages to unfit women. The men were required to submit to sterilization to prevent the spread of leprosy through tainted off-spring.

As a matter of fact, most, if not all, these marriages were arranged, according to the oriental custom, by a go-between, but, at any rate, the marriages of the ten men and ten women were satisfactorily arranged. After marriage, each couple was permitted to choose from among the children in the colony a boy or girl whom it might call its own. It seems the lepers are about the only people who can select their own children. One man asked permission, and was permitted, to take his brother's child, a leper, from outside the colony.

Each one of these couples was given a dowry of a small plot of ground and \$ 5.00 to help toward the expense of building a house on the plot. Each couple must provide for themselves whatever was required in excess of this small sum. Fortunately, there were among

the men, three masons and a carpenter, and by assisting one another, they were able to erect nice little homes that were worth approximately \$100, when completed. With the help of the wives they have furnished the houses with drawers, pictures, and in one case, even with portierres at the door-way to shut out the curious gaze of passers-by.

Out-side the house they have beautified the surroundings with flowers, shrubs, and trees, and utilized some of the space by building rabbit hutches, pig pens, or chicken houses according to their need and choice. It is easier for them to raise the rabbits and pigs, for these can live largely from waste that is easily obtainable without expense, while food for the chickens must be purchased.

Their plots of farming ground they have planted in rice, beans, barley, millet, onions, cabbage, peppers, in fact, any kind of grain or vegetable that will contribute toward their own food or can be put to some other use about the home. For instance, they raise castor oil beans, which supply the women with they grease with which they dress their hair so attractively.

In spite of their being so busy with all this work in and out of the house, and its being the harvest time, the very busiest season of the year, these people were glad to work early and late, in order to make time to attend the Bible class I was there to teach,—a class that took the time from 9 A. M. to 12 M. and again the whole evening, for a week, and used for its subject matter talks on "Helps to Farmers" and "The Spirit-filled Life".

The success of their farming efforts was apparent from the contrast of their well cultivated fields of barley lying alongside the fallow fields of some of their near-by neighbours. These men are more industrious and take a greater interest in their work because

they own their fields and reap the harvests of their own labours.

Another comparison is necessary to show the happiness and comfort of these as compared with the homes of married lepers who are not thus provided for. There was a young man named Won, who had been in the leper colony, and because he had received treatment in the early stages of the disease, found the leprosy arrested leaving him without even a sore on his face or hands. His desire to marry and make a home for himself led him to propose marriage to a girl in the colony, who like himself, was without any bad scars. To effect their purpose, they ran away from the colony to a near-by village, where without any ceremony (for what minister would marry lepers?) they took up their abode together. But soon the fact that they were lepers was revealed, and no one wanted them as neighbours. They could not rent a room, nor could they find any kind of work to do, for everyone was afraid of them. They went, therefore, to a low bridge, where with some bags they made a shelter to shut out the wind. Here they lived, by begging from the surrounding community, during the cold, winter months. People gave them food just to be rid of them. Then a little one was born in this dark, damp, squalid hole—a little one who in all probability would also become a leper. Such is the case of an isolated, out-cast couple.

There also are whole leper villages composed of similar families living in equally sad condition. One such village is near the leper colony. A nurse lives with these people, and a doctor goes there frequently to give them their treatments. Mrs. Wilson also goes once a month to teach them Bible. No one wants to buy from them; they cannot get either money or work, so they must live by preying upon the surrounding community. The lepers are, therefore, both a social and an economic, and sometimes also a moral, problem. I am told the government is planning to clear out this particular leper village and send the people to different leper colonies.

To turn from these heart-breaking sights, and see the happy faces of the lepers who are cared for in the colony and in this model village, and hear their songs of praise and their prayers, is enough to make one ashamed of ever lacking gratitude or failing to afford all the assistance possible to all such needy ones. How little, comparatively, is required to change their condition from that of suffering outcasts to that of self-respecting, practically self-supporting and happy citizens. A little more land and a few dollars would provide for more such happy families as were pictured above. These ten couples cost the colony only ¥ 1.50 (about fifty cents) per month, while the subsidy necessary for the lepers in the colony itself is about \$ 2.50 per month. Even with money in hand, it is difficult to buy land, but land can be reclaimed from the sea shore at very slight cost—land that can be made into good rice, vegetable, and grain farms. There are other fine men and women in the colony who are ready and waiting to establish happy, Christian homes when such land becomes available.

Even the lepers who cannot be cured, or have the disease arrested, find in the life at the colony, especially in their new life in Christ, a joy that is unbelievable. As I walked with Dr. Wilson about the colony one day, we came upon an old man who could not see, whose whole body was covered with putrifying sores. I shuddered when Dr. Wilson enquired of him if he were happy. What a question to put to such a man. But what was my surprise to hear him reply that he was very happy, indeed! To Dr. Wilson's further question as to why he was happy, he said, "Because I believe in Jesus."

I came away with my heart aglow, thinking what a privilege it is for the doctors, the nurses, all those connected with the colony and the model farm, yes, and all of us who help with our gifts—what a privilege it is for us to bring these needy, helpless people, health, home comforts, happiness, and, best of all, holiness!

SNOWY MORNING

By TOYOHICO KAGAWA

Six in the morning;
It is Yoshiko
And cold,
A little figure
Stands by the sake shop,
Her head bowed down
Against an empty cart.
She wears the rags
She slept in.
Her mother
Has pawned
Her clothes;
And as she starts
Foodless,
For the factory,
She has come
So far,
And stopped
It is dark
Shamed, and hungry, and cold,
Crying in the snow.

After the Kingdom of God Movement—What?

By William Axling

The Kingdom of God Movement as an organized Christian crusade is drawing to its close. The goal of one million Christians, which Kagawa feels that the church in Japan must have before it can become a moulding, directing force in the total life of the nation, has not been realized. He had no hope that it could be realized within so short a period. This is his goal for an on-going Kingdom of God Movement in this land which shall know no time limit.

More than one million people however, have attended the evangelistic meetings held under the auspices of the movement. Approximately 750,000 of these were non-Christians. Of that number between 30,000 and 40,000 publicly enrolled themselves as inquirers seeking further instruction and guidance in the Christian way.

It is difficult to know just how many of these have definitely allied themselves with the church. It is significant however, that since this movement was inaugurated, the annual baptisms throughout the Empire have increased eighty to ninety per cent.

The Printed Page

Not only has the movement been a great evangelizing force through the messengers it has sent up and down the land during this period, but also through the printed page it has carried the message where its messengers could not go. 6,500,000 copies of the Kingdom of God Weekly have been published and sent into every part of Japan.

This publication should continue to do its silent creative work. It has filled a long felt need. The Christian Movement has hitherto failed adequately to take advantage of the fact that Japan is a land of inveterate readers and this venture has proven that a high-grade Christian weekly can be made a mighty evangelistic medium.

No one communion can publish a weekly of this type. It will require the pooled resources of all the communions and their united support to keep it in the field.

Pioneer Paths

One of the most significant accomplishments of the Kingdom of God Movement has been the blazing of pioneer paths into large sections of the hitherto untouched rural field. In recent years the industrialization of Japan has been carried forward fast and furiously. This has caused whole blocks of the population to trek from the farms to her fast expanding cities.

Forty-four per cent of the population is however still rural. The Kingdom of God Movement from the beginning set up as one of its goals the driving of a wide entering wedge into this long neglected area. It adopted the strategy of trying to capture the nation's 11,000 rural villages by evangelizing and training potential village lay leaders.

One hundred short-term Peasant Gospel Schools have been held in 25 different prefectures either under the direct auspices of the movement or with its assistance. Each of these schools has gathered some twenty or twenty-five young men and women from as many villages and given them a week or ten days of intensive training for Christian leadership in their respective villages.

Over 2,000 rural young people have been enrolled in these schools. Most of these have gone back to their villages and started something—a Sunday School, a Bible Class, a Reading Circle, a Recreational Center, a Better-Farming Lecture Course—anything to give Christ a chance in their village.

These Peasant Gospel Schools however have only touched the fringe of the rural field. This drive into the rural area must go on with ever augmented speed. The Peasant Gospel School method has proven effective and it should continue to be used. However, this work should be followed up and reinforced by the systematic planting of permanent Christian rural settlements at strategic centers in the rural field. These settlements should have a full-orbed program, one that will minister to the total life of the farmer and the rural community.

Here again cooperation between the different communions should be the basic policy. It would be nothing less than a tragedy to carry the inter-communion competition and overlapping which has characterized the work in the cities over into this new chapter of Christian advance in Japan.

(continued on next page)

RESCUING "THE ACCURSED OF HEAVEN"

What the Biederwolf Colony in Korea is doing for Lepers

by R. M. Wilson, M.D.

Founder and Superintendent

(see Gravure Section)

In the year 1909 Dr. Wiley Forsythe came from Mokpo for consultation with me. On the roadside he had found a miserable leper woman in a very bad state of repair, and so had placed her on his pony and came on into Kwangju. We placed her in an old tile kiln where she died after a few weeks. This tile kiln was the beginning of our work for the lepers.

A two room cottage was shortly erected, and a few lepers cared for with funds picked up here and there. We then got into touch with the Mission to Lepers which provided funds for our plant. This was erected about a mile East of Kwangju, and grew till it accommodated 650 patients.

Subsequently the plant was transferred down to the South East coast of Korea, to a peninsula projecting into a bay on the sea, one of the beauty spots of this part of the world. This peninsula would have made a most ideal summer resort, but instead it is a heaven of rest and comfort to thousands of lepers. They call it Heaven, and indeed it is heaven to this class of people, driven, hated and scoffed about.

All the lepers who are not too completely incapacitated have a part in the work of the colony. They build their own buildings, repair the roads, till the fields, act as nurses to those more ill than themselves, and practice various trades such as tanning, carpentering, and masonry. We have a school of over 100 pupils taught by 9 leper teachers. The lake which can be seen in the panorama picture was built by the lepers as a reservoir for irrigation. This and much adjacent land was reclaimed by these lepers from the sea, thereby providing many additional acres of fruitful farm land.

Marriages among the Lepers

This last spring we had a most unusual event. Ten leper couples were married, and children whom they selected for adoption acted as flower bearers. Ten cured men, and such as are of value to the colony were selected. These were sterilized, in order that there might be no communicating of the disease to possible offspring. Then they were allowed to select wives from among the women of the colony. The couples thereupon each adopted from among the leper children a child. Now these families have the most attractive little homes of their own, and it

is proving a happy experiment. Their homes they built themselves and, aside from 75 cents each a month which is given them, they are able to support themselves from their gardens.

Some statistics of the colony are as follows:—Lepers inmates 800, baptized church members 356, catechumens 165, elders and deacons 23, leper Sunday School teachers 72, pupils in day school 125, lepers able to work 300, blind lepers 25, deaths last year 16, 116 acres of land, 20 men's cottages, 23 women's cottages.

The cost of caring for the lepers averages around two dollars a month. This varies somewhat with the price of rice, for which 75% of the budget is expended. Toward this work His Majesty the Emperor makes an annual gift of Yen 500, and Her Majesty the Empress Dowager has made gifts since the beginning of the work to the total of ¥8,000 yen. She is much interested in the leper cause and has done much for their relief. To all the friends who have shown interest in this work in years past I would like to express my great appreciation. I can tell you that it is a real joy to help bring life and comfort to this class of people.

What It Means to Be a Leper

Leprosy is primarily a disease of the skin and nerves, causing dead spots in the skin and contractures. A common result is a self amputating process, taking off fingers, toes, hands and feet. One reason it is so dreaded, I suppose, is due to the fact that some cases look just like a corpse. Often the muscles of the face are paralyzed, and there is no possibility of laughing, crying, or of making any other motion of the face, which becomes somewhat like a flat tire. I have often seen lepers darn a crack in the skin of their feet with needle and thread, as one would mend a baseball or a sock. This is to prevent spreading of the erevices in the skin.

A great deal of eye complication results from the inability to move the muscles of the face and eye. If one cannot blink his eye, it soon gets dry. Also dust gets in with bad results. A most trying condition is when the pupil becomes attached to the lens. In so many of these conditions one can do little or nothing to relieve the suffering.

(continued on page four)

AFTER THE KINGDOM OF GOD MOVEMENT—WHAT?

(continued from page one)

Industrial Japan

The movement has not gotten very far in its effort to evangelize the industrial areas. Here 10,000,000 people live and labor. It has however endeavored to adapt the technique of the Peasant Gospel Schools to the needs of these industrial areas. This effort is still in the experimental stage.

The movement has also conducted two Conferences on Industrial Evangelism. One of these conferences was held in Tokyo and the other in Osaka. Representatives of 115 factories and 72 interested Christian workers attended these two gatherings. These conferences with factory owners and managers considered not only the question of evangelizing the industrial areas but also the all-important problem of Christianizing the industrial order, especially as related to the relations between the employer and employee.

The experiment of adapting the Peasant Gospel School technique to the actual needs and requirements of the industrial centers should go on. Enough has been done to show that with necessary modifications this is an effective way of establishing contacts with these centers and boring in with the Christian message and its renewing influence.

Here again however, there ought to be the closest kind of cooperation on the part of the different denominations. One thing that came out clearly in the Conferences on Industrial Evangelism was that the factory owners and managers will not stand for competition and overlapping on the part of the Christian forces within the confines of their factories.

The Student Centers

During the last two years the movement has made a special effort to reach the student centers. Speakers specially qualified to speak to students and to counsel them regarding life problems have been sent to nearly 100 educational institutions. 50,000 students attended the meetings addressed by these speakers.

This renewed Christian attack on the student centers should carry through until Christianity again becomes a challenging force on the campuses of Japan. There was a time when the best brain and the choicest spirits in many of Japan's educational institutions were Christians or were challenged by Christian ideas and ideals.

This is no longer true. Communism, Faalism, materialism, and an atheistic, mechanistic interpretation of life and of the universe have made deep inroads into these student centers. This lost ground must be recaptured. It can only be done however, by a Christianity that advances with an unbroken front.

An Unbroken Front

The Kingdom of God Movement has demonstrated that the Christian forces in the Empire can be mobilized and move out as a unit toward a common goal. Out of the experience of the past five years, there has been created among Christians of every name a new sense of solidarity and a new readiness to cooperate. A divisive denominationalism is by no means dead, but yearning on the part of many to destroy the barriers that separate has deepened and is becoming more and more insistent.

This organizational and spiritual unity should be maintained and fostered. The ninety and more Regional Committees set up by the Kingdom of God Movement should be kept intact and functioning so that whenever and wherever the necessity arises for the Christians of Japan to act as a unit there will be the machinery, the methodology and the morale enabling them to do so.

The poem of Kagawa's is one of a collection translated and soon to be published by Mrs. Louis J. Erickson of the city of Takamatsu. As the poems were written while Dr. Kagawa was living in the Shinkawa slums of Kobe, Mrs. Erickson expects to give to the volume the title "Songs from the Slums."

CHRISTIANITY'S STAKE IN THE JAPAN-SOVIET PEACE

by Spencer Kennard

A Japan at peace, and a Soviet Union at peace: both alike are the concern of every Christian throughout the world. The time has come for Christianity to demonstrate its will to peace. Its duty toward these two nations is urgent, because Christianity has a special stake in the welfare of both.

In the case of Japan, Christianity's stake for one thing, is three quarters of a century of earnest missionary effort involving tens of thousands of lives and many millions of investment. Nothing could aid that work more than demonstration at this time of the power of the Christian church to maintain peace.

Our stake in Japan, is also in what that country has to give to the world in ennobling culture. No nation has risen to greater heights in the appreciation of nature's beauty. This love of God's creation and unsurpassed talent in art is a contribution of special importance to our own age, with its monotony of machines and with its great new avenues of leisure.

The Beauty of Japan's Culture

The best of those traditions have come from China, where they have been perfected during several thousand years. That Japan has excelled China has been due not to superiority of her race, but to superiority in safety from revolutionary changes. For that reason it is apparent that nothing would serve more to wreck her culture than a major scale war, which in this age would be accompanied with such devastating internal upheavals. Such a loss would be a tragedy of the first magnitude to the entire world.

Christianity has at least an equal stake in the freedom from molestation of Soviet Russia. Shallow minds, that cannot think beyond the blasphemous conceit of her atheists have been quick to paint that government as the beast of Revelation, to be crushed by the fire of God's anger. Yet that same atheism that declares there is no god but the sword, is less of a crime than that of professed Christians who prove their belief in materialistic evolution by appeal to brutal Necessity whenever they get in a tight fix. Not only do our "sword and dollar" Christians deny the Father as ruler of his well-made universe, but they deny the Son whose Cross alone avails for the world's sin, and repudiate the Holy Spirit as worker of miracles of grace in response to the prayer of faith. Until we have rid the Christian church of this arch-atheism, it is not for us to judge the religious animus of our sister nation.

Christian Ideals in Soviet Russia

Our stake in Soviet Russia is that in the world's greatest experiment to rid society of poverty and of exploitation for personal gain. However lacking in Christian vision as to method—and therefore seriously handicapped—its economic aims lie at the very heart of our Gospel. To what an extent the movement inaugurated by Jesus is in accord with certain of the economic aims of the Soviet is apparent to any one who studies the New Testament. Among those Scripture portions which reflect the primitive Jewish church there is a hatred of capitalist exploitation and zeal for a rule of the proletariat that is quite as revolutionary as in the Soviet. For example, Jesus learned from his mother Mary to rejoice in the mercy of God who causes the rich to go hungry, and replaces the rule of the mighty with that of the oppressed masses (Luke 1:52-53). God's saints are bidden to rejoice in the destruction of the capitalist system with its buying and selling (Rev. 18:9-20). Of the rich, it is said their gold shall eat their flesh as fire (James 5:3). Our Lord closed the kingdom of heaven to those who elung to life's comforts (Mark 10:25), warned them of the hunger and misery awaiting them (Luke 6:24-5), and he seems to have been crucified at the instigation of the aristocracy (Luke 24:20). The rule of the proletariat, the

distribution of wealth in terms of need and not of greed, the ending of profit motive in production, and a program of world solidarity: thus far the Christianity of Jesus is at one with the aims of the Soviet.

As Christians we oppose orthodox communism, however, in its stupid tactic of violence, and in its enslaving of the mind. Reduced to defence by brute might and deprived of the right of propaganda, the beneficiaries of even an economic utopia are little better off than well cared for animals. It is our ability to gain victories by soul force and our powers to reason that make us men, and there is no greater slavery than the sacrifice of those qualities of human personality. Herein is destroyed what to Christianity is the supreme value. Accordingly, until the restoration of these basic human rights has been achieved, the Soviet's experiment from the Christian standpoint remains a failure.

Such repression of personality is just as true in capitalist states with their even greater reliance on brute strength, and often equal oppression of the mind. Wherever found it is a negation of our faith.

Yet no external pressure can abolish that repression. Quite the contrary, the surest way to yet increase the enslavement of thinking, just as it is the surest way to wreck the Soviet's scientific experiment with its great value to the human race, is to permit a war to be forced upon that people.

Therefore the church's stake both in the culture of Japan and in that of the Soviet, demands of her a determined faith to enforce peace.

Organize War Obstruction!

There are many who say that the way to stop war is just for individuals to stop. However, more is needed than the pacifism of inaction if we are effectively to curb the profit makers and erazed patriots. The strength of imperialists is in well-organized unity of action. While the weakness of peace workers is in their division.

Obviously, then, the first aim of Christian groups must be to achieve a united front, both among themselves and with labor bodies committed to war obstruction. The second basis of strength is in a well-formed program. With us this should embrace: (1) unified education from pulpit, trades union platform, and press; (2) demand upon the government for economic isolation of any aggressor nation; (3) enforcement of policies decided upon, through acts of non-violent coercion.

The third source of strength of the war makers is in spirit of sacrifice. Unless we can match them with an equal willingness to yield up property and life itself there can be no victory. Indeed it must go beyond willingness, and, like Jesus in the Temple, or like Gandhi today, it will have to force opponents into the choice between acceding to our demands or to the taking of our lives. Human nature being what it is today, and our objective being obviously one of Christ-like love, even the insane and criminally minded will usually accede. If not it means new crosses for expiation of the world's sins. Whether by life or by death, God's kingdom will be brought a step nearer.

The church today is thus faced with one of the greatest opportunities in her history to bring the sweet reasonableness of Jesus into the solution of staggering problems that baffle the world's statesmen. Injury to a great culture like that treasured in Japan is her own injury. And the same is true of damage inflicted on the Soviet Union's great experiment to achieve economic equality and to stamp out poverty. In either case war would strike at the very heart of the Gospel of Christ.

Let Christians then exhibit some of that same determined faith wherewith our Lord cast out the devils of wickedness in his day, and firmly resolve that such a menace shall not be.

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KAGAWA TO ZIA—ZIA TO KAGAWA

(Extracts from letters following Mr. Kagawa's visit to Shanghai.)

Dear Brother Zia:—

With all my heart I thank you for the kind reception you have given me in the Fitch Memorial Church and elsewhere in Shanghai. When you all have suffered so much, and you yourself and your family especially, at the hands of my countrymen, this is a miracle and I praise God for it. . . . I cannot restore to you the mother, the child, and the residence which you have lost through the cruelty of my countrymen. But it gives me lasting inspiration to know that through these losses you have actually found deeper peace in Christ; and that the members of the Fitch Memorial Church, most of whom lost their property and many their loved ones, have so marvelously deepened their faith in God through these disasters. May your sorrow,—and my grief and penitence—bring us into finer and more active cooperation than ever before, through our Lord and Savior Jesus Christ.

May God show us the way to establish indissoluble international cooperation, economic and spiritual, which shall absolutely prevent such disasters in the future.

Yours in Christian Brotherhood,

Toyohiko Kagawa

Dear Dr. Kagawa:—

When your letter of March 12 reached me, it was a great delight to me. The words expressed and the sentiment revealed are simply inspiring. I think you have restored to us a great deal along the line of inner happiness. After all, what we are after is lasting happiness which can be found only in fellowship, mutual understanding and forgiveness. When you said in your letter, "I cannot restore to you the mother, the child and the residence, etc. . . ." I thought that you gave me back a lot by becoming our friend. It means a lot to me when I know that you remember us in your prayers. . . . I am praying that before long you may come to us again, bringing to us your love and rich religious experience. That is far better than any material things that we have lost.

Yours in Christ,

Z. K. ZIA.

The Executioner Who Became Christian

There is an officer in the Nanking Army, a drill master for some crack troops. At one time he was an executioner, and had to kill with his own hand at least fifteen men. Sick of this job he resolved to become a Buddhist monk, and while his troops were quartered in the temple under the White Pagoda at Foochow, he read the scriptures with the monks. One day, as with one of the monks he passed the Church, he heard hymn-singing. Learning that it was "Jesus Church doing worship" he went in, and afterwards talked to the Chinese pastor who gave him a New Testament. This between the Wednesday and Sunday he eagerly read. It made him want to hear more. On the Sunday he came to the Church, remained to the fellowship meeting and resolved to begin the Christian way.



by Willis Lamott

Japan, as the meeting-place of the East and the West, the cross-roads of the world is a theme upon which travellers and tourists have often played. Some visitors see only romantic Japan—the Japan lanterns, paper houses, quaint religious customs and interesting costumes. Other are impressed with the modernness of Japan—its express trains, factories, sky-scrapers. Still others love to dwell upon the clash of the two—the Paekard colliding with a bullock cart, and men dressed in picturesque kimonos wearing derbies or straw hats.

In the autumn, when each neighborhood shrine celebrates its annual festival, this latter contrast becomes ever more apparent. Religion has its brief day, religion as the outward expression of folk traditions and agricultural symbols, and a chance for the common people whose faith is weak to express the exuberance of their spirits by taking part in celebrations and parades, and by dressing up like their ancient forefathers and participating in dramatic performances on stages erected high above some side street.

This evening as I was thinking about what to write in "Japan To-day" our neighborhood was throbbing with the beating of drums and the parading of the young men who were carrying around the neighborhood shrine, in the belief that the spirit of god enshrined therein would lead them wherever he wished them to go.

It is an interesting sight. A street car passes, manned by men in jumpers and white business clothes, for all the tram-car workers of Tokyo are on strike, in protest against an unfair wage-cut insisted upon by Tokyo City. Statesmen are arguing about the revision of the nine-power pact. An exceptionally wet summer has ruined the rice crop in many sections of the country. But the common people, in spite of famine and international crises are throwing themselves with their whole hearts into their immemorial religious rites.

The Mikoshi

The *mikoshi* (small shrine) is lifted on its poles high above the shoulders of its bearers. Its gold-work shines in the late afternoon sun, the gilded bird with outstretched wings and arched neck which is perched on the ridge pole, fairly shrieks its greetings to its four brothers on the corners of the curving roof. The great purple silk tassels wave in the breeze, brass bells jingle, hangles jangle. The crowd of bearers surge and heave. "Wassho, wassho" seems to be what they are saying as they urge each other to greater endeavors. Now the spirit of the god impels them to carry the shrine this way (into the shop of their enemy the wine merchant), now that way (into a blind alley)—each time the divine impulse is met by the raised hand of a minion of law and order, and each time the spirit of the god gives way obligingly to the will of the protector of peace.

Young men, wearing brilliantly dyed "hapi" coats over white shorts, and with blue and white towels bound about their heads, toil under the burden of the shrines, scores of their brothers

The Tokyo municipal street-car system, having run up a deficit of some \$190,000,000, and finding itself unable to pay interest, the city decided to discharge its employees recently and rehire them at a scale of wages lower in some cases by 48%. As compensation, generous retiring allowances were to be given. Over 10,000 struck, and had the sympathy of a large part of the population and even to a large extent of the newspapers. Reservists could not be used to substitute as seabs because so many were among the employees discharged.

crowd around anxious to relieve the tired bearers. The master of the procession, with an open fan directs the rout. "Wassho, wassho" is heard whenever spirits seem to lag, and sweat pours abundantly and the odor of sake wine and pickled radish emanates from the bodies of the bearers of god. Tomorrow they will again be apothecaries' assistants, carpenters, straw-mat weavers, and store clerks—today they subscribe to the fiction that they are the bearers of god, today, at least, they believe that they are filled with his spirit. A block away, a group of adolescents tolls with a tiny shrine, directed by the most skilled of the older boys. "Wassho, wassho"—let us live for today, and forget the embarrassing problems of life in a mundane world!

The Altar

The front of a tin shop has been cleaned out, clean white mats laid down, an altar erected. Piles of pink and white pounded rice cakes are piled like pyramids on polished brass bowls, the fruits of the field—scrubbed carrots, tiny white turnips, juicy looking green apples, bursting red grapes, adorn another. Two tall candles in massive brass candle-sticks cast an unnecessary but holy glow over the ensemble. In the most sacred place there is no image, merely a small planted *sasaki* tree, draped with cut paper streamers. In front of the altar, squatting on the mats, two fathers of the neighborhood while away the time by playing Japanese checkers. Another, in a corner, casts upon the accounts, and while munching meanwhile a round Japanese pear apportions the expenses which each household must bear. Some small boys are practicing on the large drum which like everything else is disguised with festival decorations.

On a high platform erected over the sidewalk, a ballad dance is being performed. Two men in ancient costume, high collared hair and wide blue skirts, indulge in a farce characterized by the broadest slap-stick. Buses and taxis, even with help from the police, can barely thread their way through the crowd of five or six hundred neighborhood folk who crowd the only thoroughfare. A drummer and a fife player carry on unflinchingly through it all, in spite of the interruptions. Behind the split bamboo scenery, a man is dressing in the costume of a goddess, another in that of a lion, in preparation for the next performance. . . .

The Japanese people believe that they are the descendants of the gods. Most of the year, this belief is held (like so many of the beliefs of men) as a dim tradition. At festival time, it becomes more of a reality. To many, of course, the recurrent festival seasons are merely times of recreation and sport, like Christmas and Easter to countless Americans. But who knows what religious emotions surge up in the hearts of the bearers of the *mikoshi*, what instincts, long kept down by the struggle for existence and the artificiality of life in a modern world, are revived and brought to life?

The religion of the Japanese cannot be learnt by reading books on Buddhism and Shinto, and by listening to lectures by scholars. The popular expressions of the religious instincts of the people are far greater and truer manifestations of their religion than the works written by experts. In the superstitions of daily life, the effervescences of festival spirits, the regular performance of rites before household shrines, the religious customs handed down from dim and distant ages from their ancestors and passed on from father to son through countless generations, can be found the religious spirit of the Japanese. To meet it, Christianity must stoop to the popular level, lose its veneer of intellectuality, throw into the propagation of the gospel something of the verve and spirit that characterizes the native religious customs, and thus make a real "native" religion of the gospel.

PARA GRAPHICS

¶ James Woodsworth, Canadian M.P., and Mrs. Woodsworth are spending a short vacation with his brother, Dean of the College of Literature in Kwansai Gakuin University. He was formerly a Methodist preacher, and is now the leader of the Cooperative Commonwealth Federation.

¶ Dr. J. W. Decker, of Hangchow, has been appointed Foreign Secretary of the American Baptist Foreign Mission Society, replacing Dr. J. H. Franklin. He will visit Japan in the near future.

¶ Miss Mary Logan, daughter of the Rev. C. A. Logan of Tokushima, and Mr. Delmar M. Brown, a teacher in the Kanazawa Higher School, were married recently at Lake Nojiri after a speedy romance which thrilled the residents of the resort.

¶ Dr. Tatsukichi Minobe, Professor Emeritus of the Tokyo Imperial University and a foremost authority on the constitution of Japan, has been invited to lecture on the Japanese constitution at Northwestern University, Evanston, Illinois, U.S.A., and has accepted.

¶ Mr. Keni Ko has the honor of being the first Formosan to be appointed a member of the house of Peers by H.I.H. the Emperor.

¶ His Majesty the Emperor recently conferred on Dr. Rufus Bernhard von Kleinsmid, President of the University of Southern California, the Third Order of the Rising Sun in recognition of his work for education, science, and international amity.

¶ Dr. H. B. Benninghoff, of the Waseda Hoshien (Student Center) and Mrs. Benninghoff are sailing this month for America. They purpose to develop a foundation for the mutual exchange of students and teachers and cultural relations between Japanese and American students.

¶ Mr. and Mrs. Robert Reischauer recently sailed for America, where Mr. Reischauer is going on a fellowship from the Rockefeller General Education Board. He has been assigned to the Oriental division of the Library of Congress.

¶ Among those recently returned from furla are the Charles Izlearts of Tokyo, the Farnums of the Inland Sea, the Daniel Buchanans of Kyoto, and the Albrights, formerly of Shizuoka, now to be in Tokyo.

¶ The Rev. W. T. Wu, of Shanghai, secretary of the Chinese Mission to Lepers, has been visiting institutions for lepers in Japan on his way to a conference in America.

¶ Mr. and Mrs. Hugh MacMillan of Tamsui, Formosa, are to spend this year in Japan for language study.

¶ It is reported that during 1933 more than 178,000,000 persons visited cinema houses in Japan and that besides these there were 51,600,000 who patronized temporary movie houses.

¶ A semi-official committee has been organized in Tokyo to bring the forthcoming 12th International Olympic Games to Japan.

¶ The Cancer Research Laboratory in Tokyo has acquired five grams of radium at a cost of ¥1,000,000, and is erecting a three-storey concrete building in which to store it.

¶ The Japan Education Society recently announced that the Sixth Biennial International Conference will be held in Tokyo in August, 1935. It is anticipated that the conference will be attended by about 500 representatives from abroad and more than 2500 Japanese educators.

¶ Regular air service is to be started this month between Japan proper and Formosa, reducing the 48 hours required by steamers to about ten hours from Kyushu to Taihoku.

¶ Kobe's "port festival", started last year, is to be an annual event, commemorating the opening of the port in 1867. Modern and classical parades are novel features, with a goodly number of foreign residents taking part.

¶ The Kanagawa Prefectural authorities in Yokohama have recently taken positive steps in an effort to collect back taxes due from users of perpetual lease property, in one case having attached the equipment of an American physician, and in another having attempted to collect from the salary of a prominent American firm's employee.

¶ The Education Minister recently aroused considerable controversy by asserting that it is harmful to the patriotism of Japanese to allow their children to use the foreign expressions "papa" and "mama".

¶ Officials of the Communications Department have completed arrangements with the American Telephone and Telegraph Co. for the initiation of telephone service across the Pacific beginning this month or next. The rate is to be \$30 for three minutes.

¶ The *Hochi* newspaper recently pointed out that tourists in Japan often get the idea that the police here are like the OGPU of the Soviet Union because they are so nervous. They also protest against over-suspicious ideas about visitors' being spies.

¶ A speaker at the meeting of the Federation of Christian Missions recently stated that the head of the great Daimaru department stores in Osaka, Kobe, and Kyoto always tried to find Christians to put in as managers in his stores.

¶ The population of Tokyo was recently officially estimated to be 5,984,638, an increase of 85,412 over the previous year. Shanghai is said to have about 3,400,000 population.

¶ A Nagoya newspaper has editorially made adverse criticism of the status of the government in Manchuria, arguing that it is strange to see an independent state which is dependent on another nation for national defense and internal order. "Manchukuo must decide whether it will become a really independent State with its own defenses or be reduced to a protectorate under Japan."

¶ In reporting to the League of Nations' Mandates Commission recently, Consul-General Yokoyama is said to have made no attempt to answer charges that Japan is fortifying the islands in her charge. It is understood that Japan will continue to report to the League annually even after its official withdrawal, but nevertheless maintains it is not responsible to the League for custody of the islands, but rather to the big powers.

¶ The estate of Baron Hachiroemon Mitsui, who retired in April last year, is to be taxed ¥22,000,000. It took a year and four months to arrive at the valuation made of ¥170,000,000. This is a record tax.

¶ It is said that the number of applicants for telephones in a certain Japanese city is 14 times the number allotted. The average price has jumped from ¥850 to ¥900. The government has appropriated some \$20,000,000 for the installation of 40,000 phones next year.

¶ The Foreign Office is reported to be filming scenes in the best shops and factories for distribution abroad to refute the charges and "slandereous propaganda" to the effect that labor here is exploited.

¶ Editorial comment in certain newspapers recently charges that the Okada government is rampant bureaucracy.

¶ It was recently reported that the Japanese navy is inviting bids for the purchase of a million barrels of California heavy oil, to be imported before next February in Japanese tankers.

¶ The Harvard baseball team, has been playing teams in various cities in Japan, largely university teams. Most of the Japanese teams they found too strong for them. A large group of track and field men from America has also been in Japan for meets with the best Japanese athletes. They were greeted by Ambassador Grew in Tokyo and entertained at the Embassy. The Ambassador was in the Harvard crew when a student and also a tackle on the football team. American swimmers have also made a tour of Japan recently.

¶ From a report of the annual convention of the W.C.T.U.; "... a proposed law to prohibit drinking among young men under the age of 25 years has been presented in the Diet. It was defeated but will be presented until passed..." There are nearly 200 local groups and about 7000 members. A new headquarters building is to be erected soon.

¶ The Japanese Press Association is host to 15 American newsmen with their families, who plan to visit Manchuria as well as Japan.

¶ Impoverished silk-growing farmers of Japan, unable to sell their cocoons and to buy rice recently made a direct appeal to the army and navy for a part of the military budget to relieve their distress.

¶ The proposal to place General Araki, ex-minister of war, at the head of the administration in Manchuria aroused intense opposition among civilian officials, it is reported.

¶ A three-storied ferro-concrete building to house the work of the Kanagawa Prefectural Red Cross office was recently dedicated in Yokohama.

RESCUING "THE ACCURSED OF HEAVEN"

(continued from page one)

Leprosy is much more prevalent in most countries among men than among women. In most countries there are about two male lepers to one female. This may be due to the fact that men travel about more and so are more exposed. One research worker who examined several thousand rats found that there were about twice as many cases among the males as the females. This is probably due to the fact that the male rats fight so, and thus infect each other.

I never heard of a missionary contracting the disease of leprosy, either in Japan, Korea, or China. We are in no special danger, I feel, as long as we keep fit and clean.

The cause for the spread of the disease is still uncertain. In a close examination of 700 cases, 44% stated that they had leper relatives, 30% that they had lived with lepers, 58% that their food was poor, and a large portion that they had lived in homes formerly occupied by lepers. In the 14th chapter of Leviticus Moses speaks of leprosy being in the house and the walls of the house. Some scientists today claim that 80% of the infections come from houses. The Korean house is well adapted to hold and spread the infection, for their bedrooms are usually so surrounded that no direct sunlight gets into the room. It is claimed that direct sunlight will destroy the germs in a few minutes.

Among our patients we see improvement or arrest in around 75% of the cases. Twice a week chaulmoogra oil injections are administered. Thirty of the more competent do the nursing and perform minor operations and most of the microscopical work. Among the colonists women make the best patients, due to the fact that they are more faithful in their treatment and take their work and exercise better.

Our hardest job is to get rid of them after they are well. They will cry and moan, and it is no pleasure picking out the cured ones to be sent away. A boy came to me the other day saying, "Even though I am all well now, upon returning to my village they will not allow me to walk in the path or to drink from the village well, and my family told me that should I return home this would prevent my sister and brother from ever getting married."

Besides caring for our cases we are trying to spread the knowledge and facts to as many people as possible. The ignorant masses live in such close contact with lepers and there is a great need for segregation.

I try to give my spare time to teaching in the schools and churches the cause of the disease, for certainly here prevention is better than cure. Among the results are that the people are getting wild with fear, and the lepers suffer the consequences.

¶ A retired naval officer speaking in a school in Nagano Prefecture told the students to beware of three things, Judaism, Christianity, and Communism. The three he stated, are closely related to each other.

¶ It is reported that Count Hisayoshi Hijikata is likely to be stripped of his rank and title because of having made a public speech in Moscow in which he is said to have opposed the Japanese concept of the state. He has been suspected previously of having aided the communist cause, and is a well-known writer of proletarian literature.

¶ It was recently reported that the Japanese army and navy plan to ask for ¥1,314,720,000 in the 1935-36 fiscal year budget.

¶ Vice-Admiral Koichi Shiozawa recently started on a trip to the Kurile Islands to inspect possible sites for an aviation base which Japan feels it must establish there to counteract the American plans for military bases in Alaska and the Aleutians in case the Washington treaty is abrogated.

¶ The Japanese Boy Scouts expect to send four representatives to the International Boy Scout Conference to be held this winter in Melbourne, Australia.

¶ A Japan-Netherlands Cultural Society was recently organized in Tokyo. Courses in Dutch will be organized as a means of promoting cultural relations between the nations.

SOME SPECIAL NEEDS

1. \$333. Ward for blind cases.
2. \$1000. Purchase of mountain for fuel.
3. \$200. Dispensary pump and water supply.
4. \$50. Hot house for flowers and seedlings.
5. \$200. Farm and Industrial School equipment.
6. \$100. Ten rabbit houses at ten dollars each.
7. \$100. One hundred dollars provides sufficient land to endow a case for life.
8. \$100. A set of band instruments.
9. A piano and organ.

Any of the above items can be made as a memorial to a friend, marked by a brass plate.

10. We also welcome the following: warm cloths and bedding; bandages or soft cloth for bandages and dressings; old spectacles; flower and vegetable seed.
11. The support of cases at ¥7 per month (\$24 gold a year) (*a great need*).
(*\$1.00 is approximately ¥3.50*).

A special need is sewing machines for each village, new or second hand.

We will be glad to give full particulars about the land endowment plan.

Soonchun, 5th, 1935.

Dear Fellow Missionaries and Friends;

Enclosed please find some literature about the leper work here which I trust may be of interest to you.

Some may care to give a part of the Thanksgiving or Christmas offering to this cause which will be very greatly appreciated.

With appreciation,

I am,

yours most truly,

R. M. Wilson

ガンジー爆弾を投ぜらる

從者數名死傷

無暴力、無抵抗主義をもつて、英國の歴史より印度民族を救はんとその運命と生命を捧げてゐる聖雄ガンジーについては、屢々報道したところである。彼は又政治以外に、印度人の、信仰生活改革者でもある。キリスト教を以て印度を救はんとしてゐる。彼自身既にキリストの信仰者であるといへやう。この度の危難はこの宗教問題によるらしい。

ガンジーがブリーナを訪問の途路、無名の男が突然群衆から現はれて、爆弾を投げつけた。幸にして、ガンジーは危難を免かれたが、從者數名が死傷した。確證は擧つてゐないが、ヒンズー人のサトニスト(正統派)のものらしいと。警察では犯人を密告したものには一千元の懸賞をかけてゐる。だ(約六百圓)の懸賞をかけてゐる。だが未だに逮捕されない。ガンジーは相變らず元氣とユーモアに溢ちて平然としてゐた。然しその後北印度の集會を開いてゐたが、その會にもサトニストの過しものがその會を埋亂した。その時、サトニストが一人殺された。其爲ガンジーはハリヂヤン旅行を終へた後に一週間の斷食を行ふと宣言した。ガンジーの從者達はこれを非常に憂慮してゐるが、ガンジーの性格を知つてゐるのでそのまゝにしてゐるといふ。ある新聞記者がカラキに訪問して斷食について質問した處、次の様に答へた。「予が言ひ得る總ては即ち、予の運動は重要なが故に斷食の如き果斷な處知によつてのみ局面に對向することが出来る。諸君は言論や、文筆で群衆の心を鼓吹することが出来ないであらう。苦業によつては、それが出来る。その苦業は斷食が一番よい。この斷食は予がアフリカに

於て始めてやつたもので、概復も早い。予は之を印度に於ても繰返すものである。予は大眾と共に予の生命を賭してゐる。大眾が最もよく理解してくれる言葉は即ち心の言葉なのである。」

ガンジー斷食を始め

ナガブルより報するところによると、ガンジーは八月三日より一週間の斷食を實行した。從者達はガンジーの生命を非常に憂慮してゐると。

米國基督教徒の平和工作态度

基督教徒は平和を強調しなければならぬ。十二年前の平和のために結ばれたワシントン軍縮會議は今や、急足に日米危機を孕んで來てゐる。そこで軍縮要求請願書として米國の基督教徒は一億二百萬の書簡と電報を大統領に送つてゐる。今や労働團體婦人團體は軍縮に熱狂しこれが後援をしてゐる。米國基督教聯盟の決議とし、次の三項目を擧げて會員に鼓吹してゐるが非常に成功だ。

一、キリストに誠なること。且つ又人と人との間も誠なること。吾人は只一つの聖靈によつて受洗

し、同一の人よりの精によつて養はれてゐる。故に吾人は政府の戦争行為やその宣傳に極力反對しなければならぬ。

二、軍縮に反對する國家政府を憎まねばならぬ。それは縦へ自國の政府にさへも實行しなければならぬ。かゝる政府は惡魔の代理者だからである。

三、吾人は空軍縮に熱心なる國家(外國たると同じ)政府を愛する。吾人は佛等の國であると共に吾人の國家でもあるから。

何故に佛國は軍縮に反對するか?

佛蘭西一流の政治家は大部分シュナイダー・クルソー兵器工場、並に

武器用として必要の鋼鐵製造所コミドテ・ド・フォルチスに特別な關係を有してゐる。殊に前大統領ドーマーは前者の支配人であり、現大統領レブルンも亦後者の支配人であつた。かくの如く又前首相であつたタルヂューは右傾の大頭目であり、前大統領ミランはこの大トラストの法定辯護士であつた。故に議會の支配權佛國有力なる新聞の編輯又、國民の操縦は御手のものだ。政府はこの大トラストに忠實なもので、兵器買入れに對しては數十ヶ國の外國にさへも、國債に應じてゐる。面白いことには、歐州大戰の時に、ブルガリヤ及びトルコ兵の用ひる兵器は皆佛國製で結局佛兵は佛國で造つた兵器で殺されたといふ矛盾を醸した程である。

映畫俳優の平和運動聯盟結成

映畫俳優運動に刺激されたのではあるまいが、チエツコスロヴァキアの俳優であり、又映畫俳優であるフランシス・リードラーは「世界平和聯盟」を組織して、映畫の都ハリウヅドの俳優及び其他の有志を三萬人獲得した。彼等の「誓ひ」は「我は戦争を拒否す」といふ簡單なものである。當のリードラーは語る。「私が平和について考へたのは、私が十六歳の時です。それからすつと平和について何ごとかし度いと思つてゐたのです。今これが實行されて非常に嬉しいです。」

ニユース一束 宗教界—社會相

平和記念塔立つ

アトランタ・オゲルソープ大學校々庭に平和記念塔が建てられた。碑文には平和強調の文句が並べられ、世界平和工作功勞者の肖像が浮彫にしてある。

南部バプテストの隆盛

只に宣教師、牧師の減少減俸の淋しい報知のみ受けてゐたが、これは又喜ばしい話。米國南部バプテストでは、今度十五人の内外宣教師を任命し、出來るだけの好待遇をすることになった。俸給は現在の二五%五の増加である。

映畫廓清運動

米國にあるアンマーク・ルーテル教會は、映畫廓清運動に合流し、ホイコットを開始した。その會員數一萬八千名。

カトリック教の映畫廓清

カトリック教の映畫ホイコットは、新教ルーテル派、メソジスト派の應援を得て、益々勢力を得て運動をつづけてゐる。指導者ジョウ・J・グレン大僧正は教區の會員三十萬に手紙を送つて激勵をした。

酔拂の激増

クリスチャン・サイアンス・モニタ誌の報ずるところによれば、禁酒案撤廢後の各地都市の酔拂者が昨年比して非常に激増してゐる。誌によれば、

ニューヨーク 五五・五%

ロサンヂェルス 九五・五%

ボストン 二一・四%

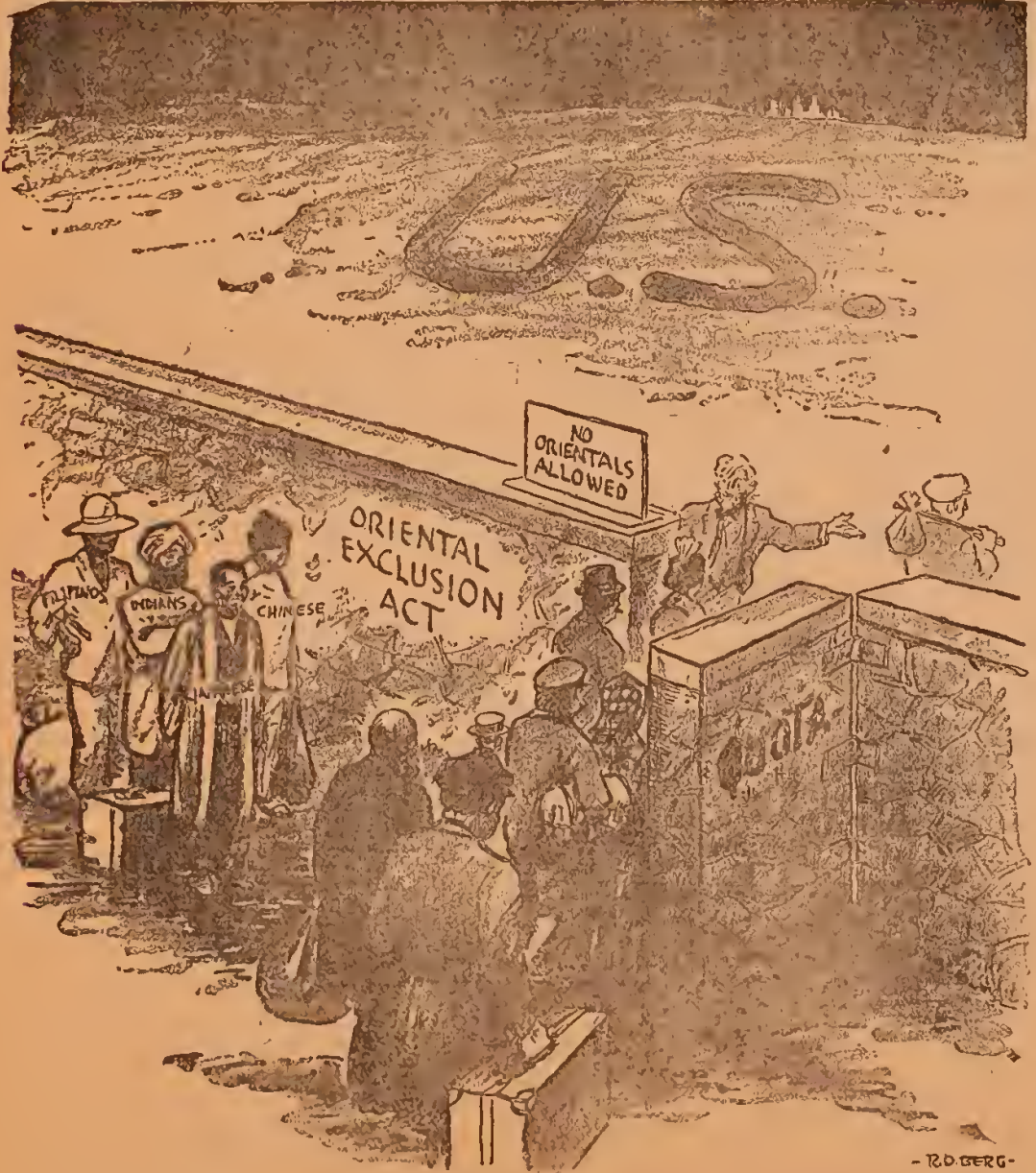
デンヴァー 一一・六%

ポートランド 一一・八%

ウアセスター 五四%

スベンサー博士の計

三十年間「セントラル・クリスチャン・アドウケイト誌」の主筆であつたクロイアイアス・スベンサー博士は七月十四日米國カンサス市で逝去した。博士はノースウエスタン大學、及ギヤレット神學校を卒業一八八一年より十一年間テロイトにて牧師をし、ロツキ山クリスチャン、アドウケイト主筆となり、一九〇〇年現在のアドウケイト誌の主筆となつてゐた人。



- R.D. BERG -

ENGLISH SECTION

Religion and the New Social Order News From other Lands

A PRAYER FOR PEACE AMONG THE NATIONS

Issued by Occumenical Church Council Geneva for use in churches throughout the world

O God, who hath made of one blood all nations of men for to dwell on the face of the Earth; God of love, Wonderful, Counsellor, mighty God, everlasting Father, Prince of Peace; upon Thy shoulder shall be the government world without end.

Forgive us that in our day the nations have gone a whoring after strange gods, worshipping the State and offering human sacrifice to War.

We would have no other gods before Thee. Yet behind the armaments of nations, beneath all the glitter of military pomp and circumstance, we see the lurking shadow of the god of War ready to fan the flames of hate whilst he takes unhallowed toll in human blood.

O God of love, unite in opposition to all war those who worship Thee throughout the world. Grant that each may love his native land and obey her laws up to the point where obedience to man would be disobedience to God. When there comes the moment to decide, give us the higher courage to take our stand with Thee. If men persecute us and say all manner of evil against us, let us rejoice and be exceeding glad in nearer company with Christ, in the divine comradeship of the cross.

Send now Thy Holy Spirit upon us. Grant us wisdom in our time to build a warless world. Help us to this end to remove the causes of war. Teach us so to control our economic life that profit in arms, pressure for markets and materials, and selfish interests of finance shall no longer destroy the peace of the world.

Though our sins be as scarlet, forgive us, O God, and cleanse our ways from war. For against Thee, and Thee only, have we sinned, and done this evil in Thy sight.

O God, give us peace.
Through Jesus Christ, our Lord,

2. GROWING HOSTILITY TO GERMAN FASCISM. Statistics of voting seem to put the German people solidly back of Hitler. Yet the truth is that

Councillor 忠告者。
whoring (怪しげな神々に) 通じる。
lurking 潜んである
Persecu 迫害する。
interests 利益。

greatly increasing numbers give him support only because they dare not do otherwise. One cause is the growing economic distress, especially in rural areas. The suffering of the poorer classes is growing, and even in the cities business is getting worse. The other cause is the persecution of true Christianity and of the Jews. One effect of the repression of culture has been to empty theatres that are especially loyal to Fascist teachings. Conversely, books by Thomas Mann and other anti-Nazi writers maintain their popularity.

3. TEN-FOLD INCREASE IN UNEMPLOYMENT INSURANCE. Fifteen years ago, in 1919 there were but 4 million persons in the world insured against unemployment. Today the number is more than 40,000,000. Many Christian bodies are taking a strong stand demanding that such insurance be made to include all workers. Here is a movement coping successfully with one of the world's greatest evils.

4. CHILDREN VICTIMS OF TEAR GAS. Thirty children and babies were victims of police brutality in America recently. The Congregational church magazine of July 26 reports that a struggle occurred between police and strikers at Bridgeton, near New York. The latter were demanding decent wages from the capitalists employing them. During the struggle about 30 children took refuge in some workers' shacks. Into these shacks the police threw tear-gas bombs. The children came staggering out, sick and half blind.

5. FARMERS WANT HONEST TEXTBOOKS. The Farmers' Union of one American county has issued a demand recently for new history books in the schools. They say that students are taught lies in the history books to build up patriotism.

6. RED FLAG NOW LEGAL IN NEW YORK. The supreme court of the state of New York has ordered two Socialists set at liberty who had been arrested for displaying the red flag. To forbid its display has been found contrary to the American Constitution. In the May 1st demonstrations in which 300,000 people participated thousands of red flags were displayed by both Socialists and Communists. No arrests were made.

as scarlet 眞紅であるしたぐれてある。

2 Statistics 統計によると
economic distress 経済的窮乏。

4 brutality 残忍。
displaying 掲げること。

獨逸ベルリンに於ける世界バプテスト大會議事終了す

ナチス政下の獨逸、基督教壓迫に世界を驚かす。ナチス國ベルリンで世界バプテスト大會議事終了す。大會議事は、A.W.ビーン博士であるが八月八日に氏は思ふ存分の意見を述べてゐる。氏は平和、自由、人類平等等について述べた。彼の平和論は、時期

ついでに充分の認識を要する。これは我が基督教の眞の神である。イエスは自己、家族、國家の上にあるイエスそのものに對して忠實であらねばならぬ。吾人自身の思想を皆が聞き得る様に奉獻の時現はす言葉の如く清浄にし世界に向つて謙詞として叫ばねばならぬ。要するに吾人の誠意は先づ神に對してある主は我が心に最高の誠意を命じ給ふ。故に吾人が神の御意志を知る時、我等は究極の目的として、その命令を深く留意しなければならぬ。吾人はこれに對して、宗教を拒んでゐるところの國民、神の御名、神の觀念を忘れん

とする人々に確言しなければならぬ。吾人は物質主義者や、金權に吸はれる人々に向つて説かねばならぬ。吾人は最高のものとして國民の要求を聞き、その要求を國家に向つて大なる主張を通さねばならぬ。吾人は再び言ふ。基督教の眞の要求は、吾人の知る最高の強制を吾人に強ひるものである。如何なる事來るともこの良心に吾人は眞實であらねばならぬ。

(以下一頁より)

徒らに貧乏を奨励し、不義を増長させるものだと言はれ、新しい基礎の上に新しい社會が打樹てられなければならぬと云ふやうな事を主張し始めると、そこに困難が生じて來るのである。

今日教會の指導者たちが牧師たちの政治的行動を好まない理由は、一つには、政治の實際が基督教道徳を妥協に導くことを憂慮するところにありやうであるが、又、他方には、現有の社會秩序に危害の無からむことを欲する處にもありやうである。

教會は、一つの社會機關としては、現在の社會組織の上に建てられて居るので、教會の指導者たちは、少數の人々を除けば、教會の生命も力も現存文明の生命に依存するもの、やうに認めようとする傾向がある。従つて、吾々は、今日の産業的經濟的大君主に抗辯すると同様、教會指導者の傾向偏見等に抗辯する必要があるわけである。

各教會團、婦人會の熱心なる抗議と、これに刺戟されて政府の執政よろしきため、今年には昨年比して私刑事件が減少してゐる。今年の前半は六事件、昨年の前半に比して二事件減少、だが一昨年比すると、一事件増。私刑を受けたものは皆黒人。私刑のあつた處を挙げると、フロリダ一件、ケンタッキーの一件、ミシシッピの二件、テネシーの一件、テキサスの一件である。

シヤム最初のストライキ

文明の無形の労働者の武器(?) ストライキも、シヤムに初めて入つた話。シヤムの國鐵従業員は、役員達が役員風を吹かせて、壓迫するといふ感情の問題からストライキを始めた。これがため、大蔵大臣が出て一場の演説をしたが、従業員は首相を出でた。結局八時運轉不能。

監督、ハミルトン氏の計

メソジスト監督ジョン・W・ハミルトン氏は一九二六年隱退してゐたが七月二十四日八十六歳、ボストン病院で昇天した。氏は一九〇〇年監督となり支那、サンフランシスコ、ボストン等に轉任、一九一〇年から二十二年ワシントン、アメリカ大學の總長となり死ぬる迄名譽總長であつた。教師となつたのは一八六九年。

救世軍山室軍平氏の歸朝

ヒギンス大將隱退後の後繼總選舉のために渡英せる山室軍平氏は、十月廿二日に歸朝せらる由。

カトリック教徒の圖書及び舞臺廓清

映畫廓清大運動に大勢を納めつゝある米國カトリック教徒は、更に舞臺圖書及び舞臺の廓清に向けて、大運動を始めた。

赤書の禁止問題

米國コネチカットのある市で共產主義書の禁止を試みた。これが裁判問題となつたが、判事はこの不法禁止を禁じた。

英國國粹團長とトマト

モズレー卿の指導する英國國粹團が英國人に嘲笑されたことは、前報に報導したが九月十日のロンドン電報によると、モズレー卿一派がフランスの大會議を開き、卿が登壇するや赤いトマトの一齊引寄せを受けた。これは相變ず社會主義派の先遣で赤いトマトを齎せる國粹派に赤いトマトをぶつつけたところが面白いて之に笑つてゐる。



聖句講解

三つの罪

友非非積

我等を宗試に
過せず、照より
救ひ出たまへ。

一、二、三

此の一句は
罪の如何に怖
るべく警告すべ
きかを能く表
して居ります。

先づ、「宗試」
として迫つて
参ります。そ
れは、私たち

小さな一例です。今日時によるめき
倒れようとして最後の足掻きをして
をると云はれて居る世界の現状の昔
後には、必ずや、それに相応した大
きな罪組織があると判断しても、
恐らく決して間違つて居ないであ
りませう。「悪」は斯くして、善々の
存在そのものを脅かすうとしてを
るのであります。

罪として、富に對する欲、權勢に對
する欲、及び愛の缺乏の三つを舉
げて居られますが、それは博かに背
教を得た議論と思はれます。勿論イ
エスが、之等の罪の背後に、實に
それらよりも勝つて居り、且、それ
らの根源をなす「不信」の罪のある
ことを認め、之を最も強硬に警めた
まうた事を忘れてはなりません。併
し之等の三つの罪が、彼にとつて、
「不信」の罪の表現として最大
の罪であつたと云ふことは確かに正

しい論點であると云はねばなりません。
彼が、地に財を蓄ふる左。……
汝ら神と金とに兼ね事ふること能は
ず」と仰せ給つたのは、第一の「富
に對する欲」即ち貪慾に對する挑
戰であつたと云ひありません。

汝らの中、首たらんと欲する者
は彼となるべし」との言葉は、人間
の心に深く根を張つて居る權勢慾に
對する挑戦でありました。

「汝の敵をも愛せよ……汝らの天
の父の光が如く完かれ」とは
愛の再認識を要求せんとするイエス
の深い御心から出た言葉であつたに
違ひありません。二千年前の罪と
現代の罪と。それらは決して同一
ではないかも知れません。併しながら
之等の三つの罪は、二千年後の吾

にとつて何か愉快なことです。他に
取り換へることの出来ない満足を提供
して與れます。而して、それは、世
間でもよく行はれて居ることです。
遠慮するのが馬鹿馬鹿しい位です。
併しながら、罪は、やがて、私た
ちを滅亡に陥れます。私たちが一日
罪に對して歩みしきすと、罪はすぐ
に私たちの靈のなかに巢喰ふやうに
なります。而して、私たちは、其の
うちに、軒端を貸して母家を取られ
ると言つたやうな憂目を見なければ
なりません。斯くして「悪」は私た
ちに對して勝利の凱歌を擧げるので
あります。

THE SUPREME QUESTION. A world's destiny hangs upon it. "What think ye of CHRIST? whose son is he?" "GOD... hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is LORD to the glory of God the Father." Philippians 2. 9-11. Kurios Jehovah

「權勢慾」は如何でせうか？ 之
はお互々凡々の者の間ではよく
「野心」と云ふ形で現れます。偶々
會社や役所などで行はれる勢力争な
ど、この「權勢慾」の露と云ひま
せうか？ 併しながら、それがまた
小さな野心の程度で止まつて居る出
は、案外無邪氣なものかも知れませ
ん。

今日、吾々の警戒しなければなら
ないのは、會社と會社、階級と階級
國家と國家などの間に行はれつゝ、あ
る勢力争であります。

「權勢慾」が、斯うした社會的意
義を持つやうになつた場合、迷惑を
蒙るのは、權勢と直接交渉の無い民
衆一般であります。然るに今日之等
諸集團の「權勢慾」は益々露骨とな
り、社會の不安は日に募る一方で
あります。民衆のために奉仕すべき
實業や政治が彼等を益々不安のどん
底に追ひつめつゝ、あるとは何たる牙

罪からの救、それは實に私たちの切
なる祈でなければなりません。
「吾らを宗試に遇はせず惡よ
り救ひ出したまへ。アーメン」
カットは聖書のヒビ二九一と
マタイ二三、四二を註讀して下さい。

ハワイと基督教(完)

宣教師團の布哇渡来は第一回の男女十八名千八百二十年着を以て始まり。千八百九十四年の第二十四回まで人員合計七十一人、内宣教師五十八人、信徒二十七人、婦人九十四人、凡てアメリカンボード(組合派)で、凡てアメリカンボード(組合派)の派遣であつた。

支那人七、比島人六である。外にローマンカトリック教の入りは千八百三十九年のこと、聖公會は千八百六十二年から始めた。メソヂスト教はすつと後れて千八百九十八年頃、クリスチヤン教は更に其後に入り來つたものである。

爾來年々幾回となく移民船の來着するあり、千八百九十四年(明治二十七年)六月十三日入港の三池丸まで前後二十七回に二萬九千〇三十二人が入り込んだのである。其後官約移民の制は廢せられて私立移民會社の扱ひとなり、五六の移民會社競ふて移民を送つた。其數四年間に四萬〇二百八十八人、千八百九十八年(明治三十一年)七月米布合併成りて、契約移民は禁ぜられ一時入國杜絶したが、其後千九百一年(明治三十四年)の末より我政府は人數を限り自由移民の渡航を許可することになり、七年間に凡そ四萬餘人は渡航し來た。然るに千九百七年(明治四十年)日米間に所謂紳士協約なるもの成立するに至りて、茲に我移民の渡航は全く終りを告げたのである。

聖教徒の人々がアメリカに移住したときは、漸く雨露を浴びただけの小屋をこしらへ小さな村ができて、直に教會堂を建て學校を造つた。かくして自治教會と自由教育とは建國の土臺となり、其精神は流れて現代に及び、依然米國文華の精髓となつてゐる。其他凡てアングロサクソン民族が發展して行つた所には、矢張り同じ跡があり、と見えて居る。而して教會が嚴然と存立して居ること、其社會を善導する光明となり、腐敗を防ぐ鹽となり、安撫となり、獎勵となり、文化風教の上に偉大なる力を發揮して居るのである。

布哇に於ける我同胞の状態は、其教化の事業に於てアングロサクソン種民地と趣を同ふして居る。遠く遡りて明治元年に渡來した同胞一團の事はさておき、明治十八年から公然引續いて移民渡來が始まつた。その次の年から基督教的傳道事業も着手されたのである。即ち布哇傳道會社の如く入り來る日本人に福音を傳ふるの急要なるを感じ、自ら進んでメソヂストとプロテスタントの一角にあつたクインエンマホールの一室に於て、日

釜山にある順天癩病院は目下八百名の癩患者を集め、癩患者のみの一部落をつくつて、彼等のみの楽しい生活をさせてゐます。グラビアを御らんになつて、もう説明いたすとこゝろもないでせうが、畫に現はれてゐないところを申しませう。癩病は遺傳ではなく傳染病であり、ます。だから患者を絶對に隔離してしまへば癩を絶滅することが出来るのです。米國では、ハワイの孤島モロカイ島に集め、生活は普通人以上な幸福な生活を與へて、癩の絶滅を計つてゐます。我が順天癩病院は、矢張りこの意味で而かも彼等の心を幸福にさせ度いと、キリスト教的、勿論靈肉の善に背折つてゐる譯であります。患者といつても、こゝは普通の病院式な、始終ベツトに寝せてをくといふのではありません。一區畫の土地を得て、これに癩患者のみを收容し村をつくらせて、癩患者同志の一社會をつくり、なんの恥しいところもな

く、我々が普通の社會で生活するやうに楽しい生活をさせてあるのです。百姓の出來る患者は、農園で働き、養兔をやるものは養兔を以て、その一區劃の中で生活をしてゐるので、これ等の野菜や兎肉、或は豚肉などは決してこの一區劃以外には賣出しません。區外のものとは絶對に交際させないのであります。寫眞にもありますやうに、患者にも、月下米人があつて先づ十組の新婦夫婦が出來ました。彼等は、子を生むことを禁じます。であるから子供の出來ないやうにし、子供を各組が養子に一人づつもらつて、三人が楽しく家庭生活をすることになつたのです。この病院は非常に廣いところで、區劃内の大通りだけでも、三哩もなるといふのです。患者で各々全快し得るものには職業が教へられます。表紙にあるのをごらんなさいます。なんとといふ藝術的なものを作つてゐるではありませんか?

目下この癩患者仲間は一つの自治制を布いてありまして、各々の代表者が選ばれ、凡ての計畫が成るのです。即ち宗教部、醫學部、調理部等その代表が一名づつ選ばれ

寫眞の説明



初最。で一寛山美は者説創。るあでのい古も最で會教人日本吐布。は會教のこ。は揚武本視にめたの節長天。事節總の吐布。で衛兵飲。たつあでクツラバのりか。はり名。のふいとたつまし。て捨つ割き叩か本幾傳斗四りふか。この酒たつら。も有名。洗受の初最のそが名一十外ん。さ郎太藤安たつた頭。の動進酒禁の彼たつ。そ。存生に以年齢高の歳十九尙も。今は義藏代喜崎川人一のちうの名二十のそ。たつ。後其。築建會教のこが弗萬十二。れらけ分振に吐布が弗萬十六内の金のこたつ。集弗萬千七。ら居く長もに日本は今がたあてれら知てしと會教一アグリ。たれらへ與てしと用費。るあてれら知てしと會教念記の督監スリ。たれ

本人のため宗教的集會を開始し、同時にデイリー・イー・ビドゥエルを校長として日曜學校を起し、コールマン夫人を教師として夜間聖書會及び英語夜學校を始めた。是れ實に布哇に於ける日本人傳道の起原である。時の總領事安藤太郎氏も大に此學を賞し、家族及び館員を率ゐて之に出席し、或は自ら説教通譯の勞を取て之を助けた。初は桑港より清水泰三氏來て傳道を助けたが、千八百八十七年には美山貫一氏來て傳道に従事した。翌年千八百八十八年には第一回禮式が擧げられ、安藤總領事始め館員一同の外に川崎喜代藏氏夫妻合せて十二名が、布哇に於ける日本人中最初の受洗者たる榮冠を戴いたのである。此後同部太郎氏、桑港より來り布哇傳道會社の下にヒロを中

盛んに行はれたが、基督教會は然として罪惡に抗し、或はゴロッキ退治を圖つて良民を安んじ不良の徒輩には一國國の感あらしめ同時に慈善會救濟會青年會幼稚園小學校など凡て教會に由つて創められ、殊に内外人種和親善のためには教會は常に媒介者の地位に立つて居る。在留同胞社會の發展史を編む時には、決して基督教會の社會的貢獻を除外することはできぬ。

今日まで布哇傳道會として大陸より又日本より招致されたもの随分多數であるが、中には相當名の知れた人が少なくない。美山貫一、鶴岡、岡部太郎、杉山重義、鶴島住吉、諸氏は其最たるものである。現在布哇に於ける日本人教會數は組合派、二十二、美以派九、監督派二である。

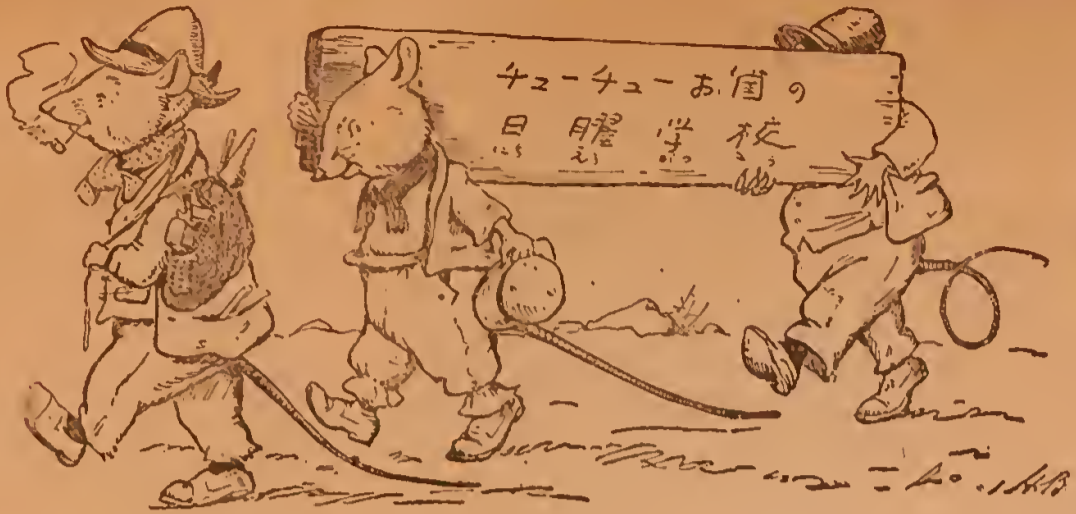
盛んに行はれたが、基督教會は然として罪惡に抗し、或はゴロッキ退治を圖つて良民を安んじ不良の徒輩には一國國の感あらしめ同時に慈善會救濟會青年會幼稚園小學校など凡て教會に由つて創められ、殊に内外人種和親善のためには教會は常に媒介者の地位に立つて居る。在留同胞社會の發展史を編む時には、決して基督教會の社會的貢獻を除外することはできぬ。

今日まで布哇傳道會として大陸より又日本より招致されたもの随分多數であるが、中には相當名の知れた人が少なくない。美山貫一、鶴岡、岡部太郎、杉山重義、鶴島住吉、諸氏は其最たるものである。現在布哇に於ける日本人教會數は組合派、二十二、美以派九、監督派二である。

★★★家庭★★★庭★★★欄★★★

童話「聖書をもらった鼠」

ますとも生



照ちやんと和ちやんと睦ちやんが机に坐りました。小さな机です。今日はお母さまのお話聞かれました。お客さまが来ていらつしやるからです。そこで、お父さまが、照ちやんたちにお書きになつた、カタカナのお話をもつて来て、照ちやんが読みました。それは「聖書」をもらった鼠」といふお話でした。

「あらー このおぢさんは何を言ります。きれいな鼠がありました。その鼠はイエスさまが子供を抱いておらつしやるところでした。」

「鼠よ、お前は照ちやんのおうちでいたづらばかりする。そのために照ちやんも和ちやんも、睦ちやんも怖いらしい。だから私が今抱いておれさせておるのです。お前もこの子供の如くつておんらだらう。」

「鼠は、ここにこの笑つて自分の果へ歸つてゆきました。途中で、一冊の本がありました。美しい本です。小さな本です。『何か面白い話でも書いてあるのかい？』」

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聖歌は教會の中で歌はれる歌だ、と思ひ込んでゐる人があつても知れない。それは丁度、祈禱は教會の中で唱へる言葉で、聖書は教會の中で讀む本だと、思ひ込むのと同じやうな事である。然し、今日の基督者の家庭と聖歌とは、割合に縁が遠い。たまにお嬢さんが、ピアノに合せて「さんびか」を歌つたりするだけ。それも此頃音楽學校へ行つてゐるお嬢さんなどは、聖歌のやうな容易過ぎる音楽は卒業してつて、てんでお手も觸れない。

一年に一遍か、二年に一遍會員の家庭に廻つて来る、家庭集會の時に聖歌を歌ふだけであるのは淋しい。家庭に、趣味を入れなければ、悪い趣味がどん／＼家庭を占領してしまふ。ことに近頃の如き流行唄によつて家庭が占領されたら、子弟の理想的な教育などは思ひもよらぬ事で見えておらん。こんな子供をびつくりさせてはいけぬ。この子たちは、いゝ子にならうと神さまを信じてゐる。神さまを信じてゐる子供にいたづらしたら神様がお前を罰なさる。どうだ。今からいたづらしないか、いたづらするならお前は地獄へゆくのです。」

鼠は、お前は照ちやんのおうちでいたづらばかりする。そのために照ちやんも和ちやんも、睦ちやんも怖いらしい。だから私が今抱いておれさせておるのです。お前もこの子供の如くつておんらだらう。」

「鼠は、ここにこの笑つて自分の果へ歸つてゆきました。途中で、一冊の本がありました。美しい本です。小さな本です。『何か面白い話でも書いてあるのかい？』」

家庭と聖歌

中田羽後



先生後羽田中は眞富

ある。家庭に聖歌を入れる入れぬは、一面、世間の興味との競争を意味するのである。以下少しばかり、家庭に於て聖歌は如何なる意義をもつてゐるかを述べて見たい。第一、聖歌は家庭に和やかな雰囲気をつくる。險惡な空気のなかでは、歌なんか歌つてゐられるものではない。然し、誰かが勇氣を出して、歌、殊に聖歌の如き、人の心を向上させる歌を歌ひ出すと、それを耳にする一同の心は、段々和やかになつて行く。適當な音楽と、適當な速度で歌ふ聖歌のやうな敬虔な歌を、弾奏するやうな家長は、澤山はないであらう。ある青年は、夏休みの歸りに、基督教の信仰を土産にした。果然、彼は家中の反對に遇つて窮したが、一策を思ひ付いて、毎日、お晝飯がすむと、家の真中にある梯子段の中段に立つて、聖歌を一つづつ歌ふ事にした。家の者は、彼が氣でも狂つたのではないかと心配したが、何時の間にか、そのメロデー、そのリズム、その言葉、その精神にひきつけられたのでした。鼠は、お前は照ちやんのおうちでいたづらばかりする。そのために照ちやんも和ちやんも、睦ちやんも怖いらしい。だから私が今抱いておれさせておるのです。お前もこの子供の如くつておんらだらう。」

新天路歷程 (續篇) (二)

クリスチャン夫人はその手紙を手に取つて、未だ開けもしない小包を

持つて立去らうとしたので、マタイが言つた。

「御母様、お父様がうちへ何を御送りなされたか見ようぢやありませんか？」

それは只紐に結びつけてある十字架と聖母マリヤと聖子の像のついたメダルであつた。

「それはお前達のお父様が、こんなものを御送りなされたのでは知らなかつたわ」と妻が言つた。

「きつと戦場で得られたのでせう。これはね、佛蘭西にあるローマ・カトリック教のものではせう」

然し自分の部屋に坐つてゐるこの女は變つてゐる。彼女は半時間も鉛筆で書いた手紙をちつと手にしてゐた。その手紙の上には彼女の涙が落ちてゐた。その手紙の文句は非常に

簡潔で、懐かしいものであつた。その手紙は、愛の手紙であつた。然しこの愛の手紙も普通のものとは異つてゐた。

「私達の結婚生活には一つの大變な間違ひをしてゐる。愛妻よ、私はここで気がついたのである。私は私達に主を隠してしまつてゐる。私達は主を隠してしまつてゐる。私達は主を隠してしまつてゐる。私達は主を隠してしまつてゐる。」

この手紙がお前へ到いて、お前が讀むとき、私は主と共にあるであらう

私の愛妻よ、これがお前への最後の言葉である。私に隨いて来て、子供達を連れて来てくれ。

私に隨いて来て子供達を連れて来てくれ。

い。我々の心全部を主と一つにし、そして諸君の徳行を慕はして心から主に奉仕するやうにせられよ。これはクラムプ・エンドにある家に於いての一つの大變化を意味する。これは天の都にて終る。試みと危険に満ちた巡禮の始まりを意味する。クリスチャンの妻がその手紙を疊み、椅子から立上つた時、彼女は心に決心をした。彼女と子供達はクリスチャンに從ふのを望むのである。我々は彼等と共に天の都へ行くとしやう。

クリスチャンは自分が決心したことから近所の人々に興へた結果を見て驚いた。彼女は宗教の實行がクラムプ・エンドの婦人達にとつて興味あるものとは思ひもしなかつた。然るに、これに反して、彼女はこのことが、その婦人達の間に、速に、深い感興を起させるらしいのに気がつた。

「あま何うして新しい知識を得ましたのですか？ 御自分の心を御友達から遠ざけるなどね……」

と婦人達が、婦人達の悔改を心から訴へて叫んだのである。移氣夫人は今迄隠してゐた、粗野な性を露はして來た。又一方只馬鹿ものであつた文盲夫人は、

「あの方は出發なさると思ひますか？ 此の方は出發なさると思ひますか？」と言ひながら座敷から座敷へ歩き廻るのであつた。

然しクリスチャンの周囲にゐる愚なものうちにも神の子供がある。その人はクリスチャンの知人である

「ねえ、私と一緒に耳門迄お出下さい。そうすりや、私又御尋ねて見ますからね」

讀者は彼等が旅を始めた時のあたる景色を忘れてはゐないであらう中央には大きな沼澤のある、暗い都の悪い野原が、滅亡の市と、眼の届かざり地帯に達してゐる左右に伸びた石壁との間に横つてゐるそしてその後ろにクリスチャンの経験が横つてゐる。この壁の中に鍵を下した門がある。この門の内側へ越せば天の都の前にある死の河の堤まで通つてゐる上り下りの眞直な狭い石の道が始まる。

耳門は、主と個人的の會見であつて、これは只人間の意志が主の御旨に會ふことによつてのみ出來得るものである。かくして、始めて基督の實行である狭い石の小路へ人を置くのである。この最初の行動と聖き主との取り引きの間は一大試練の旅である。然しその大部分は巡禮の旅に於て必す起るべきものである。神の御旨に隨ふ靈魂は先づ神を見出すまで、神を探さねばならぬ。

クリスチャンはその妻子達の出發したことを、もつともつと困難な出發をしたのである。彼の友人達は嘲笑と同情をもつて彼を逐ひかけたのである。彼はこれが見出さうとして出發したところの本當の目的地であるかといふ質問で、彼は殆んど落膽の沼の中で窒息しやうとした。

除き者には誤つた福音でもつて彼を酷く感傷した。

落膽の沼は、クリスチャンを當惑させたに違ひない。それは以前よりも悪かつた。けれども、クリスチャンとは違つた方法で巡禮の旅を愛す

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るやうになつた。哀憐者はクリスチヤナを元氣づけた。『さあ、やつて見ませう。用心をしましてね』

志を動かすその中に、信仰の賜の第一の支拂が報ひられる。この賜が多

編輯後記

燈火観しむ候となりました。夏の間は物語りも山御もあつた。夏の下産として、我等のグラフに御表下さい。御筆も御下さい。我等のグラフは皆様の御便りを待つてをりま

註解をつけてきました。なんのためか、この欄を設けたか、それは英語の御勉強にもなるやうに、それは英語のあやうな読みを、新しい英語のみにあつて下さい。これに充分お読み下さい。我等のグラフの英語版を御読み下さい。

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